

ENGLANDS IVBILEE, OR IRELANDS JOYES IO-PÆAN, FOR King CHARLES his Welcome.

WITH
The Blessings of Great-Britaine, her Dangers, Deliuerances, Dignities from God, and Duties to God,
pressed and expressed.

More particularly,
IRELANDS Triumphals, with the Congratulations of the English Plantations, for the preservation of their Mother England, solemnized by publike Sermons,

In which

- 1. *The Mirrour of Gods free Grace,*
- 2. *The Mappe of our Ingratitude,*
- 3. *The Meanes and Motives to blesse God for his blessings.*
- 4. *The Platforme of holy praises are Doctrinally explained, and usefully applied, to this secur and licentious Age.*

By STEPHEN BROMOME, Domestick Chaplaine to the Right Honourable Earle of Cork.

DUBLIN.

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ENGLANDS VALLEY or IRISH JOYES TOPICK

Yield Curves and Margins.

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DAILEY
Entered by the Society of Statuaries
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W. D. D. & C. W. D. C. XVA.

(c) tide
breake;
it be no
es me
sion).
et it
re
re

TO THE VVORSHI
FVLL, HENRY WRIGHT, ESQVIRE
Soveraigne of the Borough and Corporation of
Tallaugh: together with Master Recorder, the
Burgesses his brethren, with the whole bodie
of the Corporation of the English
Plantation there adjoyning.



Entlemen, and my Christian friendes, &
welwillers, as this Text from which I ex-
tract this Gratulatorie Tractate, (as is
well knowne to the best and most of you)
was sent me to preach upon, the very day
before our solemnities, by God's prouis-
dence, and the choosers prudence, com-
ming to my handes speedily without much seeking or searching,
like (a) Jacobs Venison, so I have as I could on a suddaine, like
your running banquets, catered and cooked it, (Rebecca like)
however not costly, and curiously (for time permitted not) yet
so cauteiously (though curstly, that if you have not left or lost ^{a Gen. 27 v. 20} b Num. 11. 6.)
your spirituall gust (as (b) Israell was once cloyed even with
Manna it selfe) these my mentall dishes added to your corporeal, ^{c Omne nati-}
shall be (which is the Cookes chiefe commendation) both whote, ^{infusione} ^{infusione}
same and (c) toothsome. And now as the chiefe of you in this
place, as the head and eye, and mouth of, even sent ^{re} ^{re} ^{re}
this Scripture, as that we to Dover, from Ed.

the Epistle Dedicatore.

to his servants, to occupie and traffiske withall till
ing; so by labour and industrie, vehement and violent
(s) for the time, desirous to be found neither unfaithful,
fruitless at the great Auditory. In the summoning of
st powers and spirits, by paralelling, uniting & annexing
rScriptures, as digging in those best Mines, I haue regained
is treasure as you see, which as a cake from your ovne meale, as
e flowre of your owne Corne (grinded onely by my Milne) I
have sent you home, as your owne: bagged and wrapped up, in
these printed sheetes: ~~and~~ indeede as these lucubrations were
first hatched at your motion, and by your meanes prest abroad
thus publicke souldier-like, to doe service to their Prince and
Country; so, of whom should they have a spect and respect, but
from your selues: from whom they have both their first tray-
ning forth, and their principall pay? Besides as at my first plan-
ning in these parts (by the minde and meanes of our ever Ho-
nourable Earle, the very Nerves and Sinewes (under God and
his Majestie) of these partes, with the Eagled eye of his farre
famoused wisedome, ever vigilant (as a noble Centinell, for the
spirituall aswell as temporall good of these Plantations) I was
at my first arrivall, (comming over with my Honourable Me-
cen as the Lord Beaumont Viscount of Swords) here first desiredly
entertayned, and by some of you ever since (till now) lovingly
and liberally retayned amongest you: I see not but that, both
in reason and religion, you should receive the first fruities of my
publike paines, since you haue already payd for them aforward
by your pension. Moreover since I am here, a stranger amongest
you, why may I not challenge for these my mentall issues and le-
gitimate of-springs of my understanding part, the priviledge of
England, graunted to the corporeall issue of the poorest Pa-
uperes? to cast on the charges of the Parish where they were
born. Know it is our Irish fashion, (as indeede in
many other Countries) to hibernise (as it were) our Chil-
dren to fomre of custome, (though
corrupt)

The Epistle Dedicatore.

corrupt) I now swimming, as carried with the time & (e) tide, ^{e Omnia secundum} as providing manie strings for one Bowe, least some breake; ^{e ventus & unda} I have chosen manie fosterers to one Orphane, & though it be not rapis. so worthy that you should contend for it, (as some Cities were said to doe for Homer) yet such is my judgement (or opinion) of you all that love me in truth, & for the truth, that I thinke the meanest of my friends (in the best bound) in Town or countrey, to whose strong loves to my person and profession I am indeared & indebted) worthie enough to cherish this fruite as they have demonstrated their affections to the Tyee. But to leave this descent) which perhaps with some that can finde a knot in (f) a ^{e P Nondum in} bulrush, may subject me to construction) as your desires & mine ^{Scirpo quare} sympathize and concurre with our best hearts, & affections, powers and performances, to congratulate with all true English hearts (that unlesuited & unleavened from Rome) are loyall to God, & to Cæsar, this double blessing, (as two streames meeting in one brooke, to make our joyes brimfull from one Ocean and & fountaine of mercie. First the mercifull marvailous & miraculous preservation of the breath of our nostrilis, our Soveraigne King, with the Peeres, Nobles, Prelates, & whole body of the Land, together with the Gospell & Religion, from that hellish, horrid, barbarous, bloudy (had it beeene effected as affected) Popish powder plot: as it's christened & cald. Secondly his preservation hitherunto amongst us, as the very Atlas & pillar under the supreame Majestie of Heaven, of our Church & Common-wealth, as also the safe reduction of our Illustrious Prince from Spaine, anchored & fixed here againe, in his own countrey the English Court, every way as sound, as at his departure, in his body, soule, spirit, so calming & barming our grieves for his absence in the midst of the fluctuacions of our feares, blesinges great & unspeable, in which we here dispersed in this land (as the Christian Iewes once in Asia, & Pontus) even from Ulster to Connaght, as all in great Brittaine, even from Dan to Beer-sheba, from Barnicke to Dover, from Edenbrough to the ut- ^{Can} most.

The Epistle Dedicatore.

most Orcades, have such interest, as Israell had in their Da-

The want of vid & Salomon: 2. & as you that were the heades (imitating
el, one of our Limericke, Toghell, & other well governed places, who set you a
ish eye sores, earre sores: copy, & gave you a perfect president) were not wanting by
oudy Bellona your cares & costs, your paines & providence, by feastings, fe-
atting our selves & our bel- stivities, discharging of Guns, advancing of pikes (for you can-
aies: our not ring (g) Bels, unlesse you had them) Bonfires & other so-
ownes & our lemples, laying them as level in lemnities to testifie your affections: after which motions also,
any places as the countrie moved by their presence, approving, not emula-
one did Car- ting your performances: so I thought in my willingnesse of spirit
age, the though corporeall weakenesse, as you know, not to be behind hand
reckes Troy, in acting my part according to my place, & profession, dischar-
Tunc Ieru- ging my conscience, my calling, alwayes in judgement & pra-
m, is the grea-
st object of-
tic my eye-
er beheld: Oh
at God wold
re up some
as, & Nehe-
abs to replat
repayre the
ines of the
odliest king-
one of the
old for fish,
fish, towle, &
holosome ayre in your place) First to God the soveraigne Monarch of heaven
ating no-
ing, but Re-
gion, Money,
Muniti-
h si fas dicere,
non fas.
In which goldenyoke, as you Sir (h) have begunne to draw,
that are as this yeare, our Annuall Soveraigne, subordinate to
three other soveraignes, (as I tould you when you were installed
and earth, by whom Kings (i) Raigne, & from whose ordinance
is all rule & authority, all superioritie & (k) subordination, in
all conditions, Secondly the Kings Majestie the Lords high Ste-
ward & Vicegerent over us our terrestriall (l) God. Thirdly, to
Apostrophe the R. Ho. Richard Lord Boyle, the Earle of Corke the prop of
the Sove- these parts our best (m) states. Musitian, under his Majestie, to
igne. Prover. 8.15. tune all right what's disoynted, & luctaite: our (n) stats phy-
Rom. 13.1.2. sitian to purge out our worst humors, and preserue us in sound
Psal 82. 7.1.6.

De harmonia Polonica, Arist. lib. 8 politice. cap. 3. n. Quomodo conveniens Medicus, Minister, Ma-
istratus, vide apud Berchorium, in suo redactorio Moral., lib. 4. cap. 28. pag. 106. 107 10.

loyaltie

The Epistle Dedicatore.

loyaltie to our Prince, & love & unitie amongst our selves, as our whole countrie who findes the sweetnesse of his prudencie & prouidence, so improved in publike & priuat, for the peace & prosperity of all in generall, & of every one in particular, cannot but subscribe unto & acknowledge, unlesse blinded by papisticall prejudice, or possest with that hellish Hagge, the Devils eldest daughter Enuie, or his grand-childe detraction: I say, as you even already haue by your bountie, prouidence, & circumspectiōn, giuen some good glimpes, & promissing prologues, of your succeeding government; so all that I will recommend unto you, at this time, for incouragement or further direction is this; Perge pede quo cœpisti: Spartā quam nāctus es, hāc orna, I, bone: virtus quo te tua vocat, I pede fausto: goe forward as you haue begun: do not extremo actu deficere, faile not in your last part, for the (o) end is the perfection of euery worke, both morall & spirituall. The praise & the palme of every race that's atcheiued, whether performed by man, or beast, horse, or greyhound, is not onely speed of the hand, & then to lagge and dragge in the midſt, but truſh to hold out to the end, though the courſe be long & ſtrong. It's nothing for a new Beſome to ſweepe cleane, for a new knife to cut ſharpe, for a new ſeruant to be induſtrious, for a new Bride to be louing, whiſt it is honie Moone: for a people to be new fangled of a new preacher, as the leueſ were of Iohn the (p) Baptift, as children are of flowers, & after to throw them a- way, & reiect them, as the leueſ did (q) Samuel, (r) Ieremie, yea to hang & head them, if they could, as Herod did with (ſ) Iohn. I could apply this to the Magistracie, but verbū ſat, &c. ^{p Math.3.5.} ^{q Luke 3.7.8.} ^{r 1. Sam 3.5.} ^{t Ierem.18.18.} ^{s Mark 6.20.} ^{t Revel.2.19.} ^{u Et apud Ioba. cap.2.10.} ^{w Apud Livii. Feneſtellam.} ^{o Finis & ho- name conversionis. iux.} ^z a word (a winke) is enough to the wiſe. Continuance & perſe- rance crownes every action, therefore let your laſt workeſ be bet- ter ſtill then the (x) firſt, (as Alcinious Garden) let your laſt fruites rellifh the ripeſt, the ſweeteſt, reſerue your beſt Wine for you laſt (u) eaſt, uſe aright thoſe falces (w) magiſtratus, thoſe rods of rule, fetcht from the Romanes, thoſe worthy Patriots fa- mous by all writers. Vſe aright as I publickly preſcribed you,

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Zab. 11.7.

y Job. 29. 13.

z Exod. 32 v. 19

Levi. 9. 23. 24

Humb. 14. 39. 40

41. vers.

a Nihm. 6 vs.

20. 11. & chap.

13. v. 11. 15. 17.

b 2 Sam. 3. 29

c Mat. 27. 23

d Act. 20. 26.

those rods of beautie, and of (x) bands, in the right mixture of mercie and justice (as of white and red, in the damaske Rose) I will not give you now, Cramba bis cocta, Coleworts twice sod; only thus much: Vindicate Gods glory upon Drunkards, Swearers, Idolaters, profaners of the Saboth chiefly, against these Cormorants (or Cornvorants) that forestall the Markets, in hauice the price of Corne in grosse, (and so purloine from the poore: so the bellies of the poore shall blesse you as they did (y) Iob. Stand for God, aswell as for Cesar, as did (z) Moses, (a) Nehemiah, David, Iosiah in Scripture, Iustinian, Gratian, the two Theodosij, Constantine, in histories, in whose glasses see your own faces: knowing that a Gouvernour must bee custos utriusq; Tabular, to spie, redresse and remove (at least the multis reprove) sinnes both against God and man, in the breach of the first and second Table: otherwayes (as in the Church & familie, so in Cities & Corporations, in the common-wealth) the sins of inferiours un-tutored, unpunished not corrected are set upon the score of the Superiors, as the sinnes of Elies sonnes, were the taxations of Eli the (b) father, as indeede if the garden be overgrown with weedes, the Corne with Tares, wher's the fault, but in the Gardiner, and in the Husbandman? But hoping that you, and all that shall succed you, here in the Magistracie, (as we in the Ministry, and Masters in Families) will have a care on the mayne chance to wash your hands, (not in hypocrisie as (c) Pilate) but in sinceritie, as once (d) Paul, free from bloud of all men, in Gods greate day of retribution. I rest

To all and every one of you, even in that
nature you are to me, and to my
Ministerie affected.

Stephen Jerome.



TO THE INGENIOVS, (INGENI- nuous) Iudicious, and well affected Reader.

LOr to such I purposely write, as my Leaves and Lines come from such, so they tend and bend as to their right Center, to such a spirit, such letice, such lippes : to such (if to such anie needs) I satisfactorily apologize, that if ever the Proverbes proved true : that Haste makes waste, as the hasty bearing Brach, brings forth blinde (a) whelpes ; they are verified in me, who sent out these lucubrations (or rather not as active but passive have them) by importunitie prest from me, from the Pulpit to the Presse, even by hasty extrusion, as Israell out of (b) Egypt, to our Church and Commonwealth, onely with their staffe of sincetitie, in the hand of humilitie, travelling as holy Pilgrimes, desirous of companie, to the heavenly Canaan : Yet even in this haste, for ought that I am conscious to the contrarie (without any sinister end to speake unpartially) loaden both with Israellitish Jewels of Theologie, and Egyptian Jewels of Humanitie, which according to (c) Augustines allusion, I borrowing from the Pagans, the usurping unjust possessors of them, have used in the service of the Sanctuarie. If anie marvell why by so manie Marginall quotations, I lay so much Lace on this Sute, (which sutes and sueth onely as Gods (d) Orator, for the heart) and runne this descent up on the plaine Song of a gratefull heart, (the English-Irish Harpe, which with all the strings of affections, I desire to

a. Canis fessinu
casus paris Casu
los.

b. Exod. 12.31
34.35.

c. De Civit. B
de dolt. Civi
& alibi, &c.

d. In Orator,
sinam exoran
no alim Paul
2. Corin. 5.1.9.
Moses Deut. 3
29. Et Salome
Prov. 23. v. 1

A 2

Tune)

To the Reader.

Tune) my answere is readie, and satisfactorie: First, that I never knew anie such discrepance betwixt Humanitie and Divinitie, the great booke of Nature, and the little booke of Grace, the World and the Word, as by uniting them, as many have done before me, in naturall and symbolicall

(e) Theologie, I should feare to marre the Maſtice: since indeede a holy heart, and sound braine, that in, by, and from the creature glorifies the Creator, knowes how to delight his Soule from them in an harmonious comfort, more ravishing and refreſhing, then any *Lidian* Doricke, vocall instrumentall straines, from an *Orpheus* Amphion or Arion. Secondly, ſince Divinitie is a Mistrefſe as the Faſthers allude, and our Moderns conclude, and none denies, but *Ignoramus & Dulmane* I ſee no reaſon, but this Sarah, ſhould have her *Hagar*, this *Rebeccha*, (according to the English, Irish, and French fashion) ſhould not goe abroad thus publikey without her hand-mayde (f) Humanitie. Thirdly, I know I write, as in a curious, a carping, catching age, ſo manie Readers, ſo many Controulers of Magnificate, Correctors of the Presſe, euerie Sonne to *Master Shallow*, presuming to be another *Iofeph*, or *Julius Scalliger*, a Cato censorious, a criticall *Ariſtarchus*, (or ſtarke-Asſe:). I know too, ſome in envious ſpleene or emulation to the worke, or the writer, will doe with us as Mice or Rattes doe in walles, or as Hunters and Hawkers in Quicke-fett hedges, they will make holes in our Coates, gappes and ſlippes in our beſt connexed and contexed Mentall fortifications, where they finde none, or if they finde anie, they ſhall be as knots in a bulrush: Now if any carpe-fiſh desire to nible at my Lines, with my faireſt and freſte Baytes, hee diſſolua.

f. Of the lawfull uſe of Humanitie Biſt. op King at large in his Lectures on ſtates: M. Aquin, in his Brotherly Reconcilment: yet limited by Master Taylor on *Titus*, Comment. in cap. 1. v. 12. How farre to be uſed in Sermons. *Lege de his plura apud Augustinum*, libr. 2. de Trinitate in *Praemio* Tom. 3. pag. 260. Et *Alfred. Theolog. Natural.* part. 2. pag. 247.

ſhall

To the Reader.

shall swallow the Hooke also of some Authors, to make him gut-sick or gall-sick. If *Monus* or *Zoylus*, *Bavus* or *Mevius* will needes cast his Satyricall squibbes, venter his sulphurous powder, I have here set him fayre markes, to bee spurt and besprinkle, *Augustine*, *Ambrose*, *Hilarius*, *Bernard*, together with *Orators*, *Poets*, *Historians*, *Philosophers*, chiefly *Aristotle*, *Albertus Magnus*, *Plinie*, *Vincentius*, *Isidor*, *Aelianus*, and our *Neotoricke Simon Maiolus*: These let him hit and hurt, wound and phlebotomize if hee will thow my (*) sides: and moe then these I had afforded him: had there not, in this my voluntarie exile, from mine owne *Ithica*, beene a *Set*, betwixt me, and my Bookes, as betwixt the Artificer and his Tooles: those gleanings (wanting mine owne Harvest) which I have, as the Prophets Axe but (g) borrowed, as the Crow her (h) plumes, in this little bookish countrie; as I could, I have squared, hewed, and trimmed this Scripture with them. My chiefe Librarie indeede being that, which is living, and walking, carried about with mee, as *Byas* did his (i) goods, by that portion of memorie, for i *Omnia mea cum porto.* which, I am thankefull to the God of Nature, as my chiefeſt Treasurie. I have extracted the most of my illustrations and amplifications, in which though I may perhaps pñctually fayle in some particular quotation, (as what memorie can retaine, containe) all that he reades, but as water out of a vesseſl something leakes; I crave the Candid censure, of the Ingenious and Iudicious: chieſely ſince the opportunitie of the ſubject, and the importunitie of ſome of my chiefe auditors and friendes, did hardly permit, a ſecond Sy nopsis or Survey, to likke and polliſh theſe Embroſes, as the Beare is ſaid to forme her (*) whelpes, and *Virgill* to frame by continuated paines his exact *Aeneidos*: being limittted within the Circuite of *Lambendo effingers.* a verie ſmall time, as hundreds can witneſſe (besides *Sab.*

both

To the Reader.

both labours and weeke Lectures.) both for the preaching, penning, inditing, writing, and Presse-fitting, these my Mentall issues; which if in my absence from the Presse they incurre anie stains, by misplacing, misprinting, transporting wordes or syllables, in Leafe or Margent, as my former Bookes have beeene (*k*) used to my no small griefe, and *Priscianus* despight: Candedly, set the right Saddle on the right Horse: which in equitie and humanitie desiring, with these Persian paper presents, I present thee my best affections.

Yale.

The Authors Apo- strophe to his Booke.

- 1 **B**ooke, to the Court, there free commence thy Suite,
Admittance plead thy Prince to resalute.
- 2 Which graunted, cordially congratulate,
His welcome home to Peetes, Plebeians, State.
- 3 There with therest, thine Io paen sing
For his arrivall safe, (chiefe for thy King)
- 4 Praye heavens Blest Centinell, whose eye did watch
To keepe them, (us) from Powder, Plot, Fire, match.
- 5 And if some scoffe, thou out of season came,
(As snowes in Summer, or in Harvest raine,
- 6 Or as some pardons, executions done)
Apologize, it's well thou camest shus * soone.
- 7 Since all that Time, which lent thee speaking breath
Thon staidit for presse, well nie, till prest, to death;
- 8 Yet lame (a) Mephibosheth, thon bringit a heart,
Better then Ziba, though he act first part.
- 9 Say more, how Tyme, so clipt, swift Fames, flig wing:
That till Noyembers fit, the scarfe did bring
- 10 Those gladding newes, to our Hibernian coast,
Of Charles returne, which we desired most.
- 11 So oft our trasts were voyd, so guld our Ioyes;
By flying (Lying) Fictions, Newes, Tales, Toyes.
- 12 So fluctuate we were, twixt Hopes, and Feares,
As feathers pendent, in the windes, and ayres:
- 13 That Hearing truths, by common votes, shoutes, cryes,

* Est aliquid
prodire tenus si
non deser ultra.

a. 2. S. 2. 16. 3.
4. chap. 18. vers.
24. 25. 26.

W^c

We scarce durst trust our eares, without our eyes:

14 For even when Prince was come, Plebean crew
 Voxpopuli, cries still, too good for true:

15 But when trueths Trumpe, by vulgar breathes was blowne
 Our loyes reviv'd, as out of Feares dead sowne

16 As when hot Phœbus gleames, to life doth bring,
 Hymens dead seeming (b) infects, Batts, in spring

b Sylphe Culer
Scarabe Cicada
cantic, sapins
mori & revi-
viscere confen-
sur ab Aris, os.
anim, lib. 2. c. 17.
Idem affirms
Vincent. de Pu-
licibus lib. 20. ca.
151. Idem Istor. 20
lib. 12. cap. 8.
Julian. lib. 2. ca.
29. De Musis
alij de alijs info-
ratis.

17 Our Sunnereshines from that eclipsing cloud,
 Of doubts, and dangers which her lightes did shreewd,

18 As out of fearefull dreames, in which she slept
 Our Irish Muse, wakes, laughes, who earst had wept

19 In Cyntheas circuite. (Circle of one Moone)
 Mournefull Melompomine, mirthfull is become

20 And now as nimble Corybant she prauenth
 In our loyes Iubilees, she friskes, Trips, daunceth,

21 That anchored in her Port, she safe doth rest,
 Fre'd from windes, (waves) of doubts, which tost her brest

22 And with a foote as swift as Pegasus,
 To mother Albions caast, to scattered us,

23 Swarmes from her Hive whom Tyme Hiberniseth.
 Live King, Live Prince, our glad Thalia crieth:

24 Let after ages, Cæsar, Charles, enroule,
 Their names, Fames, facts, Fates in eternall scroule.

25 That in their Nestors yeares, desired dayes,
 Our poore Plantations, may their hopes. (helps) rayse

26 Whose Times expir'd, above the Planets Steaven
 (As they plant us) great love plant them, in Heaven.



IRELANDES IVBILEE, OR IOYES IO PÆAN.

i. Chron. Chap. 29. Vers. 20. 21. 22.

20 And David sayd to all the Congregation, Now blesse the Lord your God. And all the Congregation blessed the Lord God of their fathers, and bowed downe their heads, and worshipped the Lord and the King.

21 And they sacrificed sacrifices unto the Lord, and offered burnt offerings unto the Lord on the morrow after that day, even a thousand Bullockes, a thousand Rams, and a thousand Lambs, with their drinke offerings, and sacrifices in abundance for all Israel.

22 And did eat and drinke before the Lord on that day with great gladnesse, and they made Salomon the sonne of David King the second time, and anoynted him unto the Lord to be the chiefe Goverour, and Zadok to be Priest.

SECTIO. I.

The Preface or Prologomena to the whole.

AS we have heard by true, certaine, and infallible report, the newes of the Prince his arrivall, which we most delighted, most desired to heare of all others; in which before time we were wonderfullly devided and distracted betwixt hopes and feares, as a ship driven too and fro with contrary windes and waves, by reason of the uncertainty of rumors and flying, (lying) false: every man speaking as he would have it, rather then as the truth was, as they were well affected or inf-

a Fama malum
quo non velo-
cius ullum

eted, demonstrating themselves (as the Damosell told Peter) their very tongues bewraying them, ^b as *Sibboleth & Silboleth*, distinguishing betwixt *Ephramites* and *Gileadites*: as the proverbe *Judg. 12. 5. 6.* is, As the man is thinking, so is the Bell still ringing. As now (I say) it is certainly writ, and fixt on the columnes of truth, that *Ioculare testes.* *Mark. 27. 7. 7.* the Prince is prosperously and safely (in the outward and inward man) arrived out of *Spain*, to the *English* Court: of which we have

Mark. 16. v. 1. 2. so many testimonies from such a cloud of eye & eare ^c witnesses, as the Apostles and Disciples had (to the exhilarating of their

Act. 24. 36. 41. formerly fadded ^c hearts) of the resurrection of their Saviour.

John. 20. 7. 25. he, now being more incredulous then that *Didymus*, ^d which will not beleeve his eare, in that which is *vox populi*, without the sight of his owne eye. So as we already have solemnized his arrival with our heartiest gratulations, we are here againe assembled to

Psal. 35. v. 1. resolemnize it, and to renew our commemorations, by the addition of another succeeding (exceeding) mercie; the mercifull, marvailous, and miraculous protection and preservation of our Soveraigne King, our now Illustrious Prince, our Noble Peeres, the reverent Prelats, the Gentry, the Cleargie, the Commonaltie, the whole body of the Kingdome, our lives, our wives, our

Deb. 6. 14. Children, together with the Gospell and Religion, who all at in his warre with *Sapor* the Persian King, blowe had perished: in the Powder Treason, had that fatal

blowe beeene given, that was intended: which blowe the Lord Protector of great Brittaine, the Watchman, Centinell & Shepheard of ^e our English Israel, prevented, by putting a manacle on his bloud into the bloody Traytors hand by a speciall and peculiar providence,

the aire crying, even in an instant, as once a hooke in the nothriils of *Sannazarib*, *Galilee*, ^f in the like exigent, a halter about the necke of *Haman*, a gagg and a bout on the tongue of *Balaam*, ^g a mouzell on the mouth

of *Tobiah*, and *Shanballat*, ^h & a dart from heaven into the bowels, of the Apostle *Julian*, in when they in their damnable resolutions, intended mischiefe to the Church and people of God. To

Act. 9. v. 5. teach all the proud, pestilent, and perverse spirits of the world, what it is to kick against the pricke, ⁱ swim against the stremme,

1 Cor. 10. 22. for flesh and bloud, to contend against God, ^j who sitting in the heavens, knowes in a trice how to confound them, and their devices, to crush their Cockatrice eggs, to sweep down their Spiders webs, to breake them as a potters vessel, as easily as a brazen

Psal. 2. 9. head breakes in fitters a head of glasse, ^k all their Counsels, plots,

Impar con-
cessus apud El. *deca in suis*
imperium. *proiecta*

projects and conspiracies, perishing as an *Ephah*, withering as the *cratle* on the house top, dissolving as the wax before the fire, (v) as the snow before the Sunne, and scattering as the dust and chaffe before the wind, (f) There being neyther power nor strength against the Almighty, who can turne even the wisedome of a Friarly and leuious *Achirob*, (g) into folly, and the curses of the great *Balaam* of Rome, against his Christian Sion, (v) into blessings: he that rules in heaven, (w) laughing all the enemies of him selfe and his church to scorne, the holy one of Israel (as appeares in the experience of this day) having them in derision. It being as probable, as possible, for that Antichristian man of Rome, according to his projects and the *Thrasonicall* bragges of his Canonists, and *Gnatonicall* claw-backes, to depose Kings, dispose kingdomes, (x) unless the Lord first depose them, as he did *Saul*, (y) *Baltazar*, (z) and *Nabuchadnezar*, (a) using him as he did *Tamberlaine*, and *Asfur*, (b) and now the Turke, as the rod of his wrath; as the Judge and the Shiriffe may use a hangman to execute felons, as God himselfe hath used the Divell to torment the first King of Israel, (c) I say, unless God let loose his chained maitives whether Turke or Pope, to the punishing the sinnes of the King, or of a Kingdome, all their attempts against the Lords annoynted are but to fight against God, as the *Centaures* & the old *Gyants* in the fable, were said to wage warre against *Jupiter*. (d) They may as well endeavour to turne the Sea to dry land, to turne *Jordan* backward, (e) to plucke the Sunne out of the firmament, yea, God himselfe out of heaven, as to pull any Christian King, Gods Lieutenant and Vice-gerent, (of Gods leving and planning) out of his throne, unless they have (as the Devil sometimes hath, but the Pope never had) a speciall commission or permission from God, as a tryall of a righteous Prince, or the punishment of the reprobate. Oh well may Traytors, like them, undoe themselves by their doings, as did *Abdalon*, (f) *Adonib*, (g) *Ahabia*, (h) *Sheba*, (i) the Romane *Cateline*, (k) *Sejanus*, (l) the French *Biron*, *Lopns*, *Ravillack*, the Belgicke *Barnwell*, our English *Squire*, *Parry*, *Babington*, the Romish *Garnet*, *Campion*, and these unfortunate English Gentlemen, as their owne call them, *Digby*, *Catesby*, *Winter*, *Fau*; bringing as did *Zob*, the blood upon their owne head, which they thought to

r *Pl. 52* 6,7,8.s *Pl. 51* 1,4.t *2.Sc. M.* 15,37.v *Numb.* 23,20w *Pl. 51* 2,4.

x The Pope Sycophants make him believe, that he may depone Reges, as *Iehos* da did *Ahaba* and *disponere* regn: as whē he proudly depreded King *Rich* of France, wth *Petrus* *Be* *tro*, *Petrus* *De* *dema* *Roualph* with such pranks as the

y 1. *Sam.* 15.z *Dan.* 9, 26.a *Dan.* 4,34.b *Elo. 10.* 1.c 1. *Sam.* 16.d *Apud Luci* in *Dialogis*.e *Pl. 51* 5.f *2.Sc. M.* 18.g 1. *King.*h 2. *King.*

i 1,14. 15.

j 2. *Sam.* 21.

k 22.

l *Apud S.*m *Apud P.*

n See how their trap

polished Englishmen

*n. Nec lex a-
guior ulla est,
quam necis arti-
fices arte perire
sunt.*

*De Piranſt.,
vel Pyrali, vel
Pyrogono. Plin.
libr. 11. nat. hist.
136. Aelian. lib.
in cap. 3.*

Indg. 5. v. 31.

2. Sa. 3. 27. 28

2. Sa. 2. 10. 10

Mal. 26. 52.

Jer. 22. v. 24.

King. 13. 30

King. 21. 20

King. 16. 26

Gen. 4. 14. 15.

John 17. v. 12.

Servant to

Duke of

skingham,

herosly

aying his

selfed Lord

richard the

red &c. Hol-

ed in Chro-

aim. 22.

dg. 8. 7.

Sam. 10. 19

14. 25. 26

25. 21.

shed from others, falling into that pit which they digge for others, (n) scorching themselves like the fond Flea Pyrausta (o) at those flames they thought to quench ; shooting like him that shoothes up at the Sunne, arrowes to fall on their owne pates: the wild-fire balles of their treasons, as cast against an Iron wall, rebounding backe againe upon themselves, to their breaking or burning, as he that gripes thornes or the prickling Vrchin, or the edge of a sharpened steele, pricks his owne fingers and bloods himselfe, but hurts no man else. Themselves coming to their immature and unglorious ends ; like Haman, cum cede & sanguine, as is usually seene, with that bloud and slaughter upon their owne nocent heads, which they intended against the innocents and innocuous: like the inuentor of Perillus his Bull, first hanzelling and acting in that tyrannie which their treachery intended and invented against others : So let thy enemies perish o Lord, (p) so let them perish that rise up against thee, and against thine annynted, that draw the sword of warre (as did Iacob against Abnei (q) and Amasa(r) in the time of peace. Let them perish with the sword that strike unlawfully with the sword : (f) if any rebell against God and Cesar, let him be *Anathema Maranatha*, execrable & accursed; let him die ungloriously (t) like Ieconia, let none say *Alas my brother*, as the old Prophet did for the young : (v) let his name here stinke, as a Fox or a Poulet, or a Carrion, after & rott with his carkas, buried in the Leth of oblivion; let him like (w) *Ahab*, (x) *Ieroboam*, (y) *Caine*, *Balaam* (z) *Iudas* and our English Banister, (a) never be remembred, but with some brand & marke of obloquie, some addition of infamie ; Let his wife be a widow (as David sings of his, and Christs enemies prophetically) his children vagabounds, (b) his seede fatherlesse (c) and his house desolate, yea let them perish like smoake, and the untimely fruite of a woman. Let them be like Zebu, and Zalimuna, and them of Penuell whose flesh Gideon tore with the bryers of the wildernesse; or as the ungratefull Ammonites, (d) whom David brought under with Iron Sawes: as Pharoah and his Egyptians, that were drowned in the redd Sea; (e) as Iabin and the hoste of Sisera, (f) whom the river Kyshon swept away, yea that auncient river, the river Kyshon : But let them that love and feare thee, say alwayes (as we this day) *The Lord be* *prayed*:

prayſe
Jeruſa
An
cies: t
vatio
comu
Bonu
onice
crypt
perilis
two
brook
merc
(d) d
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prayed : *Prayed be the Lord out of Sion, which dwelleth at Jerusalem.*

And sure the concurrence of these two extraordinary mercies: the reflecting on the one as by past; his Majesties preservation: the present fruition of the other; the generally welcomed reduction of our Illustrious Prince kept safe by that *Bonus Genius*, or good Angel, who went along with him, as once with *Jacob*, (a) with *Abrahams* Steward, (b) and that *Apostol* *phall Tobish*, and those Easterne *Magi*, (c) in all incident perils by Sea, and by Land, in the Spanish expedition; These two mercies, I say, meeting in one Center, as Chryalline brookes in one Torrent, running to that Ocean and Sea of mercie, from whence they flow, should so water (as *Nilus* (d) doth Egypt,) all the Israel of God; that they should cause even the most barren heart to be abundant in blessings, and fruitlell in thanksgivings.

a Gen.28.v.16
b Gen 24.7.
c Alatib. 2.9.
d Besquier in his Echo concient disputes, that the starre was some good Angel, but concludes, that it was stella de non creat. De Nilo, Alianus hist. lib. 10 cap. 44. Seneca natu. lib. 4. c. 2. Plin. lib. 3.c. 9.

S E C T I O N I I.

The division, or Logicall Analysis with the Theological explication of the Text.

Bvt not to make in these preparatory prologues, the dore too great for the house, nor the gates for the city, for some Cynick (e) to scoffe at and deride, from these prefacing generalities, I come to the strict particular inclosures of my Text: which being the expression of those Eucharisticall Gratulations of *David* and the *Elders*, and people of Israel, for a double mercie received from the Lord, as wee have already intimated. that I may, according to my tallent, as God shall give the doore of utterance, speake by it and from it unto your braines and understanding part, by explanation: and, (in which the chiefe Soule and *Genius* of preaching (f) consists) unto your hearts and affections, by usefull applications, fitting it (as I may) as the Shooe for the right foote, and the Glove for the right hand, to the solemnization of this day. Because Method is the mother of memory, (g) to lay downe some Basis and foundation to build upon: observe with me some fountains of this Scripture, running into these five streams,

e P. olim Diogenes.

f Vide Kicker- mannum in sua rethorica Ecclesi. Perkins. nostrum de arte prophes- tandi. Hunnius

g Zeppetrum de Methodo concio-

nandi. Methodus mo- raria uaser.

Irelaunds Jubilee, or joyes to Pæan.

streames, or Tree-like budding and spreading into these five
maine Branches, with some sprigs of divisions, or subdivisions.

First, the subjects of these Eucharisticall gratulations,
and those be:

1. and Primarily, *David*; as appeares both here, & vers. 10.
11. 12. 13. where both the Matter, Manner, Method, and
partes of his thankefulness is laid downe.
2. Secondly the whole Congregation, moving after his
motion, consisting
 1. Of the heads.
 2. The Captaines of thousands, and of hundreds.
 3. The Rulers of the Kings workes: vers. 6.
 4. The whole body of the Congregation, blessing the
Lord: vers. 20.

Secondly the expression of this their Gratitude, and
Thankefulness: and that fourre wayes.

2. By blessing the Lord:
3. Worshipping.
 1. The *Lord*: as internally in their hearts, so exter-
nally by bowing downe their heads. *God*: as crea-
ting, preserving, saving, redeeming; so requiring both
Bodie and Soule in his worship.
 2. Worshipping the *King*: not by any Religious
or superstitious adoration, such as the *Lithians*
would have given to *Paul*, (b) *Cornelius* unto (c) *Peter*,
(d) *John* to the *Angeli*, which as the *Divell* ex-
acted of Christ: (1) so to the *Pope*, that *Saul* or *Paul* of
Rome, that pretended *Peter*, Sathan's Lieutenant, ex-
acts, expects, and accepts of the Kings and Rulers of
the earth: as *Alexander* once of *Frederike* in *Saint*
Marks *Church*. Its no such Idolatrous worship as our
popish *Procelites*, give to their dead *Saints*, Antichri-
stian man of sinne, dumbe Images, painted shrines,
erected Crosses, carved Crucifixes, fained Relicks, and
bredon God: All which they would salve with their
worne-eaten, thred-bare distinction of *Latria* and
Dulia, which by often cashiering is shaven more bare
and halde, then any of their Fryers Crownes. But
(that I may scoure the passages, and explaine and
pave

b Act.14.v.13.

c 23.

d Act.10.25.

e Revel.19.10.

f Mat.4.9.

Irelands Jubilee, or joyes to Pagan.

pave the way as I goe: By worshipping the King, is meant that Civill reverence & veneration, which the ancient *Perſians*, *Turkes*, those of *Morrocco*, *China*, and of the country of *Preſter John*, and the great *Mogull*, give to their Emperours and Kings to this day: Such as we also give to our Princes and Rulers that are Christians, even ſuch veneration and reverent reſpect as ^{as Gen. 23. 7.} Abraham gave to the *Hebites*, (m) as *Jacob* to *Pharaoh*, ^{as Gen. 47. 7.} (n) and to his brother *Esau*, (o) as *Abigail* (p) the wo- ^{as Gen. 33. 3.} man of *Tekab*, (q) *Bethshebab*, and *Nathan* (r) gave to ^{as 1.Sam. 25. 23.} ^{as 2.Sam. 14. 4.} ^{as 1.King. 2. 33.} *David*.

8. They testified their gratitude by Sacrifices and oblations, described.

1. For their Nature: *burnt offrings and drinke offrings*.

2. Their Matter, *Bullockes, Lambes, Rams*,

3. Their Number and Measure.

1. Generally, in abundance.

2. Particularly: *a thousand Rammes, a thousand Lambes, a thousand Bullockes*. They did not (as we now) ſcant Gods part: they thought nothing, (as we the least things) too deare for God.

3. They had Faith to beleve, that though they offred thus much, yet God could and would ſtill in-crease their ſtore, as indeed it was unto them as they beleived: for it comes home with the holieſt happiest interest, multiplying as the widdowes oyle (f) that's ^{as 2.King. 4. 1. 6.} given or lent to the Lord.

4. The end of their ſacrificing is expressed; and that's *for all Israel*.

4. The fourth expression of their gratitude is by feasts and felliivities: *they did eare and drinke*: which is not meant of the ordinary uſe of the creatures, but more fully and freely, as in their ſolemne feasts.

Thirdly, the object of all this Blessing, Worshipping, Sacrificing: Feaſting is layd downe; and that's before the Lord, for ſo the Text runnes.

5. *They blessed the Lord, with his added attribute, the God of their Fathers*:

6. They

8 *Irelands Inbilee, or joyes to Paxan.*

2. They Worshipped the Lord.

3. They Sacrificed to the Lord. 1. There was not a Pagan amongst them, that worshipped any strange God, as did *Ionas* his Marriners. (t) ney her *Jupiter, Juno, Mercury, &c.* the hoste of heaven, or any created nature, in the heathenish,divelish diversified idolatries; 2. Neyther any Idolatrous Jew, to worship *Baall Astarte*, or any of the Gods of the Nations; 3. Neyther was there any Papist hatched in these dayes. Popery is a Cockatrice egge of an after clecking: it was as (v) *Nilus* his head, unknowne, unshowne, as that *Terra incognita*, or the *Phylosophers Stone*, unfound out; there was not so much talke of it, as wee of old *Braſil*, or *Guianahs* gold, but no sight nor apparitions of it in *Davids* daies, nor in the daies of *Adam* and *Abraham*, *Patriarkes* or *Prophets*: how ever they gull the credulous world-deluded ignorant with their old Religion, old Religion, old Law, &c. as the *Gibeonites* deceived with their old Shooes and old Bottles. (w) There

t Jonas. 1. 5.

v Nilus incognitus summis. Plin. libr. 5. c. 9.
Ex Seneca natur. lib. 6. c. 8. Petrus etiam Alvarus de origine Nilis. lib. hist. 1. 18.

w Iofu 9. 12. 13

x Genes. 48. 16.
y Iud. 9.

z Esa.

a Luk. 17. 28.
b verf. 27.
c Philip. 3. 19.

was not a Cananite, an *Egyptian* in all this goodly-godly Company, that offred to any God save *Iehovah*: There was not a Papist in the whole Congregation, that offred any sacrifice to any Angell or Archangell, except to *Iacob* Angell, (x) the great Angell of the Covenant, (y) *Michael* that overcame the Dragon, Christ the head of Angels: there was not a prayer made to any departed Reall or imaginary Sainct: there was not a *Dinge* sung, nor a *Mase*, to fetch any Soule out of Purgatory. These knew, that sacrifices eyther for the dead, or to the dead, were vaine, that *Abraham* was ignorant of them, and that (z) *Israel* had forgotten them.

4. They eat and drinke before the Lord; which *Hebreus* and Gluttons doe not: for they eat & drinke as did (a) *Sodom* and the old worldlings, (b) as though, besides their Belly, (c) there were no God to eye them, spie them, and to revenge their abuse of themselves, of the creatures, yea even of the Creator himselfe.

Fourthly the qualifications of these subiects, thus Blessing, Worshipping, Sacrificing, Feasting: and that was joy fulnesse and

and gladnesse of heart ; the Text gives an Emphasis to their joyes, even great gladnesse : for the godly have their Sun-shines as well as clouds, their calmes as stormes ; they are not alwayes (nay, never but physically for their soules good) dieted with the bread of affliction. Besides, they have their affections, their passions ; they are not (d) Stoicks or stocks, but sensible of the causes of joy, and of sorrow : how ever, their affections are sanctified that they are not infectious ; their passions seldom turne such perturbations, to the eclipysing of Reason and Religion, the forgetting of God, and themselves, of duties Morall and Theologicall, as it is in the wicked. But of all other affections, the godly have most cause of gladnesse. (e) the Saints most occasion to sing, to triumph, and to rejoice, (f) as here Gods people.

Fiftly and lastly, the occasion of all this Jubilee and gratulation, was a double blessing ; to which *Iamans*-like it lookes, as both wayes.

1. To the Cordiall free-heartednesse of the whole Congregation, head and foote, Princes and Plebeians : so liberally, largely, lovingly, contributing to the building of the Temple ; ten thousand, eightene thousand tallents (according to their states) of Gold, Silver, Brasse, Iron, together with abundance of Pearles, and precious stones : vers. 7.8.9.
2. To the renued and seconded more solemne Investing, and Inauguration of *Solomon* to be Prince and Governour over Israel, (as *Zadok* to bee Priest) to which worthy, and wise Prince (as wee this day to ours) their loves were so linked, and hearts united, and of whose graces, and excellencies in himselfe, and good to them by his governement, their hopes, & persuasions (in which wee also sympathize) were so strongly grounded and fixed.

These are the Logicall parts, with some Glosses and Paraphrasticall clearing of the Text, as wee have gone : which I have done the rather thus laconically, and succinctly, because perhaps like some Father that hath many Children, and is not able to give Portions & Dowries to all, or not willing to give all alike, but (as did (g) *Abraham*, and (h) *Jacob*, to some more, some lesse, as reason or affection leades him ; so I, in likelyhood

d See the book of humaine passions, translated out of French, pag. 63. 64. to pag. 76. Proving lear nedly against the Stoicks, that passions are to the mind as the sinewes to the body.

e Psa. 33. 11. On which see Master Taylors comment. Sic *Lorin*, *Iesuina*, & *Musculus* in locum.

f See a sermon of M. Rogers on *Philip*. 4. v. 4

g Gen. 25. 5. 6.
h Gen. 25. 7. 22.

having many pointes to prosecute, (like Legacies, or promised pensions to pay,) may give some of them little more portion of paines, then setting them thus on a cleare ground. how ever, dissipating thus briefly some cloudes of doubts, removing some stumbling blockes of error, in every part and passage, we may proceede without perill, scruple, or disturbance. Now as to shew a large countrie in a little Mappe; all thete may briefly be epitomized in these three parts, which we will orderly prosecute:

1. *David's Devotion.*
2. *Israels Gratulation.*
3. *Our English-Irish Application.*

THE FIRST PART.

CHAP. I. SECT. I.

David's devotion.

And first to begin with the eldest and best, the chiefe and choise subject of this gratulation, King *David*. The consideration and serious animadverton of his practise in manie both substantiall and circumstantiall points, speakes to our understandings and affections in manie pleasing, profitable, and usefull observations, for our instruction, edification, imitation, resolution, and redargution: In whom, still for methods sake and memories sake (ere we come to see how the Peeres and people inist in his steps) let us view *David*, not to scoffe his zeale as *Micholl*, (i) but to imitate him as Christians, acting his gratulatorie parts, in these sixe pces or particulars.

1. Pioufly.
2. Personallly.
3. Publickly.
4. Primarily.
5. Perswasorily, or prescribingly.
6. Powerfully or politically.

First I say (Pioufly) he prayseth God, and religioustly: for in the linking and conexing of graces, a thankfull heart is alwayes the inseparable companion of a holy, humble, and sanctified

stified heart. *Jacob*, (k) *Moses*, (l) *Ieshua* (m) the sonne of *Nun*, the servants of the Lord; *Samuel* the faithfull Prophet (o) of the Lord, *Simeon*, (p) *Zachary*, (q) yea *Elizabeth*, (r) the Virgin *Mary*, and all that looked for the redemption and consolation of Israel: *Peter*, *Paul*, *Iude*, *John*, the holy Apostles and Disciples of Christ *Iesus*: the two *Anna's*, the mother of *Samuel* and the Prophetesse; yea *Augustine*, *Ambrose*, and these famous lights in the primitive Church (as we shal see more at large hereafter, in particularizing what we now epitomize) with all the faithfull that ever have beeene from the beginning of the world, men and women, old and young, yea even children and babes, out of whose mouthes God hath ordained strength, so soone as they are able in the powers of reason and religion to pronounce *Ho! am a*, glory to the highest; have been found thankfull. There was never heart full of grace but full also of gratitude, as inseparable the one from the other as heat is from the fire or * light from the Sunne: that *David* penninghis Psalmes practically, and experimentally, unites oft in one line the service of God and the praise of God, in severall Psalmes; as Psal. 104.v.1 psal. 134.v.1. 5.psal. 135.v.1. with many mo. He calls upon the servants of God, to blesse and praise the name of the Lord: he calls upon the Israel of God, the Zion of God, psal. 149.v.2.3. the Saints of God, ver. 5. those that dwell in the Sanctuary of God, psal. 150.v.1. to be joyfull in God, to praise their King with Timbrell and Harpe, with sound of Trumpet and Psalterie. As if they only, and none but they that are the servants of the Lord, Saints by calling, would (could) doe this taske: as he makes it plaine psal. 145.v.10. *Thy Saints*, saith he, *shall blesse thee*, *they shall speake of the glory of thy kingdome*, and *take of thy power*. They only indeed can doe it; they will doe it. As unpossible for a heart possessed, a spirit replenisht with grace, not to blesse God, as for a man to have a living soule and not to breathe, a sound heart and yet never to move nor work; there being (unlesse 1. in some sickish fit of weakenesse; 2. in some dead swoone of temptation, as once in our *David*; 3. some distemper of impatiencie, as once in *Elias*; 4. some surging oppressing overflowing humor or tumor of spirituall pride, some *Tympanie* of inflation, as once in *Ezechiah*; 5. some Lethargie

k Gen. 32.10.
l Iosuah 1.2.
m Iish.22.6.
o 1 Sam. 3.10.
p Luk. 1.28.29
q Luk.1.68.
r Luke 1.44.45
s ver. 46.47.
t Pet. 1.3.
u Cor. 15.57.
rom.7.25.
1.tim.1.17.
2.tim.1.3.
Iude,vers.25.
1.Sam.2.
Luk.2.38.
Psal.148.11,123
13.
John 12.13.
* Accidens inseparable.

2.Sam.12.9.
3.Sam.24.1.
1.chron.21.1.
1.King.19.4.
2.chron.32.24.
25.

psal. 106. v. 13

21.

*dow. 32. 13

poratione:

gen 25. 33. 3. 4

matb. 26. 23.

47.

Luk 12. 18. 19.

2. Sam. 25. 10.

11. 15.

Gen. 31. 7.

Rev. 5. 8, 9, 10.

11, 12.

of securitie and forgetfulnesse, as in Israels prosperitie ; 6. some brawnenesse or fatnesse, as in *Iefurun) I say, unlesse in such cases; there being as swift, as nimble, as enargetical & operatiue a motion in a sanctified heart to move spirituall to the praysing of God, as for a naturall and fleshie heart to move in any naturall motion : yea as the leſſe grace, the more ingratitudo / it being impossible that an *Esau* should be truely thankefull for his birthright, which he sells for broth ; a *Iudas* for such a master as he sells for silver; a churle for his full barnes and bagges ; a *Nabal* and a *Laban* (which is *Nabal* backward) for any blessing of sheepe and goods they receive from God, or for anie kindnesse from a *David*, or a *Jacob*, or anie man the instrument of their God so long as they carrie about them these their poyloned, cankred, serpentine hearts, unpurged, unpurified from the venom of originall and actuall finne : as for a dead man to walke, a dead trunk to talke, or a leaden Organ-pipe to make any musick without blowing, they wanting the best bellowes and breath of the spirit of God) so, on the contrary, the more grace there is in any man, the more his heart and tongue abounds (re-sounds) with the prayses of God. even as the greater the fire, the greater heate, and the fuller the fountaine the freer flow the streames. This holds both in the Saints in earth and hea-ven, and in the Angels; who as they are most holy, so they are most heavenly in sounding and singing their continued *Halleluiah*, to the glorie of the Lamb upon the Throne.

S E C T. I I.

Further prosecuting Davids gratulation.

Mark 14. 32, 35

1. Theſſ. 5. 16,

17, 18

Luke 10. 17, 18,

19, 21.

Y EA, as it holds in the nature, humane, and angelicall mea- and Angels, so it holds in Christ himſelfe, the head of the Angels: who in the daies of his flesh, as he had the spirit with- out measure, so, as sparkes from his heavenly fire, ascending up- ward, as he did pray continually, he did rejoyce evermore, and in all things give thankes; as for the propagation of the Go- spell, the subjugation of Sathan, the faith of his elected ones, yea (as a shame to unthateful Christians, who as Hogs and swine

swine trample the best blessings under their feet, never elevating tongue, nor eye, nor heart to the donor and giver of their food & life) he never used the creatures, eyther bread common or sacramentall, but first he blessed them. But to pretermit all other instances, and to keepe mee close to this excellent president in my Text of a gracious and gratefull heart: we shall see this holy Prophet *David*, for zeale another *Elias*, for courage a *Cure de Lyon*, for patience another *Job*, for meekenesse another *Moses*, for wisedome as an Angell of God, for sinceritie a man after Gods owne heart (not so mainly vainly culpable in anie thing, except in the matter of *Vriau*:) we shall see this *David* never wanting to his God in gratitude, as God was never wanting unto him, in pouring out his benefites and blessings. For as a patterne of a pious Prince, to all Princes, of a holy and heavenly heart; looke in the first and second bookees of *Samuel*, in the bookes of *Kings*, and of the *Chronicles* of the Kings of *Israel*, and you shall see (*beneficium postulans officium*) a dignitie requiring a dutie: that God never had a mercie in store for *David*, of adoration or preservation, temporall or spirituall, generall to the Church and Common-wealth of *Israel*, or speciall to himselfe; but he had a holy Hymme, an Eucharisticall song, a spirituall Psalme againe, as a gratulatorie retaliation, to the glorie of the donor. like these Euchonnastick Verses, usually in our Colledge Chappells, in the praise of the Founder. Above all other places, ponder and peruse the second of *Samuel* and seventh chapter: where *David* resolving with himselfe to build a Temple for the Arke of God, dwelling within Curtaines, ver. 1. 2. and revealing this resolution to the Prophet *Nathan*, and receiving a placet, and an approbation againe from *Nathan*, verl. 3. but they both reckoning without their Host, God contradicting the execution of this resolution in the subject, because *David* had beeene a man of warre; but yet not in the matter, appointing that to be performed by *Salomon* his peaceable sonne, which was projected by his martiall father. yet the Lord accepting in *David*, as in all his children, the * will for the work, the affection * for the action (as he did in *Abrahams* sacrificing of *Iaac*, the poore widdowes myte, the almes of the poorett *Corinthians* as well as the richer *Achians*, the Goats hayre and

John 17.34, 35.
John 6.13.
John 9.16.
Luke 22.17.
1.cor. 11.24.
1.Kings 19.14
John 3.17.
2.Sam. 17.10.
Job 16.10.
Job 3.16.
1Sam. 5.11.
2Sam. 12.3.
2.Sam. 14.7.
2.Sam. 11.

2. *Sam.* 7.

* *Eft aliquid
voluisse, si non
voluisse.*
* *Apud Dennis
affectionem cardin,
pro effectu oper-
um.*
Gen. 22.15, 16.
Luke 21.3.
2.cor. 3.12.

Badgers skins of the meanest, as well as the gold and purple of the mightiest, to the building of the materiall (as spiritually) Temple) he sends *David* a comfortable message by *Nathan*, in such a gracious acceptancie; what mercies both temporall and spirituall the Lord will accumulate both upon. *David* and *Sa-
lonon*, vers. 12, 13, 14, 15, 16. that *David* surprised, in an exta-
sie of joy and gladnesse, and ravished in spirit, not able longer
nor further to conceale his hidden flames, he resolvedly sets
himselfe before the Lord, and offereth there with his heart, soule,
and spirit, and tongue & all (as he professed in some * Psalmes)
such an Eucharisticall and gratulatorie sacrifice, as (like Noahs
offering) smelt as a sweet perfume, or favour of rest (or as that
boxe of Alabaster, broke by gratefull *Mary Magdalene*, on
Chrits head) in the nostrils of the Almighty. for, as you
may see, vers. 18. 19. 20. to the end of the chapter (as one saith
of the Epistles of *Cyprian*, *) everie word is emphaticall, and
shewes a wondrous ardent and inflamed affection. But espe-
cially peruse all the Psalmes of *David* (so denominated of him),
because he penned the greater & better part of * them, though
some were pen'd by *Moses*, *Asaph*, and others) and you shall
see, besides those that are doctrinall, predatory, deprecatory,
prophetical, penitentiall, as they are distinguished by the learn-
ed *, more then halfe of them are Eucharisticall, or Psalmes of
gratulations, now, for this mercie positive in good receaved; or
privative, in evills prevented, or remov'd: yea throughout the
whole Booke of Psalmes, the whole Syntagma or body of it,
almost in every psalme (in the beginning, middle or end of it) *David*s thankfull heart, runnes all along (as the blood within
the veines, the marrow within the bones, and the waters within
the Crannyes of the Earth.) Ponder and peruse, with *Da-
vids* heart and spirit, for thine owne edification and consola-
tion in the serious Soliloquies of thy Soule, Psalme 9. 18. 23.
31. 33. 34. 40. 57. 66. 81. 89. 95. 96. 103. 104. 105. 106. 107.
108. 113. 116. 118. 135. 144. 145. 146. 147. 148. 149. 150
together with manie moe which I purposely pretermitt, and
thou shalt finde by comfortable experiance the veritie of that
which I have obserued.

* *Psal. 111. v. 1.*
Et 136 ver. 1.
Et 148. vers. 10.
Et psal. 103. v. 1.
Gen. 8. v. 21.
John. 12 v. 3.

* *Referunt pec-
catus ardore plen-
num, Erasmi cœ-
sura.*

* *Denominatio-
ne sequitur maio-
rem partem.*
n *Vide prefat.*
*Lorini ante Com-
ment. in psalmos.*
* *Vide Muscu-
lum, Mollerum,
& Bellorum. pra-
fationib. ante
Comment. in
psalmos David.*

S E C T I O N I I I .

Still urging Davids thankefulnesse.

YEA indeed, the whole life of David, is nothing else but a practicall Comment, of that which is prescribed by (a) Saint James, and which should be practised of every Christian, namely, *Is any one afflicted? let him pray. Is any man merrie? let him sing Psalms.* For is David afflicted in his outward man by (p) *and* pursuing (as the Hawk the partridge,) by (q) *Absalons* rebelling (r) *Abiathrels* complotting? or moved or grieved in his spirit by (s) *Michols* mocking, (t) *Semeis* rayling, (v) *Ioads* murthers, (w) *Abners* death, (x) *Jonathans* untimely fall, his (y) daughters deflowring, (z) *Ammons* works & wages, incest & (a) death? or by the like crosses. Is hee in spirit perplexed, (b) roaring as a Lion by his anxieties? first, for his filthie pollutions. (c) secondly, bloudie mu:ther. (d) thirdly, presumptuous pride in numbring his people. (e) fourthly, his rash vœwes against (f) *Nabal*, fiftly, his partialitie and injustice toward *Miphish-bocheth*, (g) syding with sycophantizing *Ziba*, (b) sixtly, dissembled madnesse in a heathenish Court. (i) sevently, and for like transgressions, slips frailties and infirmities, to which Satans temptations, his owne corruptions, and sinning condition subjected him. In these exidents (upon these causes) and in these afflictions in the outward and inward man, he powred out his Soule to the Lord, (as appeares in his penitentiall (k) Psalnes) in humble, heartie, faithfull, fervent, penitent Prayer: hee supplicates, intreats, pleades for pardon, as a guilty selfe-accusing felon, before his strict Judge: he takes that course which (l) *Moses*, *Aaron*, *Jacob*, (n) *Anna*, (o) *Aza* (p) *Ezekiah*, (q) *Daniel* (r) *Elther* (s) *Nebemiah*, (t) *Paul*, yea (u) *Christ*, himselfe tooke, with all his (w) *Saints*, namely to call vpon God, in the time & day of his trouble: in the depths of his miseries he hath recourse to the throne of grace, and of (x) mercie, as he (y) professeth, and pres. ribeth to (z) others. On the contrary, (as an excellent patterne of right imitation, vertuous emulation, to all great men, to all good men) doth the Lord loose his bonds, (a) free him from his troubles, take him out of the Net, free him from the snares of these Fowlers,

- o *James. 5.13.*
- p *1 Sam. 24.7.*
- 11.14.
- q *2 Sam. 15.30.*
- r *1 Es. 31.*
- s *2 Sam. 6.20.*
- t *2 Sam. 16.7.8.*
- u *1 King 2.5.*
- w *2 Sam. 3.33.*
- x *2 Sam. 1.23.*
- y *2 Sam. 13.21.*
- z *1 Es. 14.*
- a *vers. 29. 30.*
- b *Ps. 38.5.6.7.8*
- c *Psal. 51.3.*
- d *vers. 14.*
- e *2 Sam. 24.10.*
- f *1 Sam. 25.22.*
- g *2 Sam. 16.4.*
- h *2 Sam. 19.29.*
- i *1 Sam. 21.13.*
- k *Psa. 6. psal. 38.*
- Tsal. 51.1. *Vide* *Pegam in psalm.* *Pantensias.*
- l *Exod. 14.15.*
- Exod. 17.11.*
- Numb. 16.22.*
- m *1 Sa. 1.13.14.*
- o *2 Ch. 6.1.5.1.*
- p *2. King 19.*
- 15. 16.
- q *Da. 6.10. &*
- chap. 2.16. 17.*
- r *Esth. 4.16.*
- s *Nehim 2.4.*
- t *2. Cor. 12.8.9.*
- u *Luk. 22.41.42.*
- w *1 Es. 46.*
- x *Psi. 5.1. 9f 7.3.*
- & 17.1. et 22.2.
- et 28.1. et 31.7.
- y *Psal. 32.5.*
- z *ver. 6.*
- a *Psi. 116.7.16.*

the

6 1 Sam. 24.
 1 Sam. 26. v. 2 f.
 1 Sam. 23. 17.
 6 2 Sam. 17. 14
 8 1 Sam. 22. 9. 10
 6 2 Sam. 16. 10.
 & 19. 22.
 f 1 Sam. 26. v. 8
 g 2 Sam. 5. v. 20
 & 25.
 h ibid. v. 6. 7. 8.
 i 1 Sam. 19. 13.
 14. 15.
 k 2 Sam. 12. 8.
 l psal. 54. 7
 m psal. 58. 6. 7. 8.
 * 2 Sam. 8. per
 sonum & cap. 10
 o 1 Sam. 30. 37
 18.
 p 1 Sam. 20. 42.

q 2 Sam. 6.
 r 1 Sam. 17. 49
 s v. 24.
 t 1 Sam. 29. 8. 9

■ Hee was in-
 vested once be-
 fore.
 1. King 38. 39.

w psal. 18. 1.

the gins and traps of these bloudie hunters, which pursue his
 soule, envious bloud-thirstie (b) Saul, matchavillian (c) Achito-
 phell, dogged (d) Doegg, the factious of the sonnes of (e) Zer-
 vib, the treachery of the (f) Ziphites, &c. ? Doth the Lord rid
 him of his enemies domestike and forreine? bring under the
 (g) Philistins? cast out the (h) lebusties? subdue the nations?
 bring him backe to Ierusalem, after he (i) was exiled by his
 owne unnaturall bowels (that fayre (foule) vipercus Ab-
 solon?) yea, doth the Lord every way hedge and inviron him
 in with his mercies? advance him from the dust? bring him
 from the sheepe-hooke to the (k) Scepter? set a Crowne of
 pure gold upon his head? let him see his desire upon (l) his
 enemies? sweep away their plots, as Spiders (m) webs; con-
 founding them that come about him, like Bees and Hornets?
 Doth he make his sword ever victorious against the *Philistines*,
Ammonites, *Amalekites*, &c.? Doth he recover *Ziglath*, with his
 wives and (o) children? doth he blesse him with the rarest
 of Jewels, so faithfull a friend as (p) *Jonathan*? But especially,
 Doth he ponder the mercies of God, of adoration or prefer-
 ration, to his Church, his Sion, his people *Israel*, over whom
 hee was Prince? doth the Arke retayne safe from the (q) *hi-
 bilistines*? is there a stone directed to the forehead of blasphemous
 (r) *Goliath*, the terror of (s) *Israel*, (as *Tamberlaine* once
 to the *Turke*, and *Tawbut* to the *French*?) doth hee see the
 Temple likely to go forward, by the large contributions of the
 Peers & (t) people? doth hee see the willingnesse of his Sub-
 jects, to goe up to the house of the Lord? doth hee see, with
 his owne eyes, and (as in my Text) his sonne *Salomon*, on
 whom were all the eyes & hopes of all *Israel* fixt, the second
 time (u) more solemnly and publickly, by the united
 hearts, votes and desires of all, invested into his owne Legall,
 Regall, Royall Throne? Oh in the experiance of these and
 all other his mercies, generall and speciall; how is he vocally,
 cordially, really, thankefull! with his heart, tongue, minde,
 soule, spirit, affections, blessing, lauding, praysing, magnifyng,
 extolling, glorifying the great and glorious Name of
Iehovah his God: acknowledging him his (w) *Rocke*, his
 refuge, his *Asylum*, his *Sanctuary*, his *King*, his *God*, his
 guide,

guide, his leader, his (x) shepehear¹, his sure salvation ; leading him to the pure pasture, spreading his Table, Crowning him with mercie, protecting him in all perils, causing his lott to fall in a faire ground, giving him a goodly heritage. He attributes nothing, (like the proud, presumptuous, foolish, profane men of our age, who sacrifice to their owne Nets) eyther to his owne sword and speare or to the valour of his owne men, the thousands of his Israel, the proweſſe of his (y) worthies, the policies of his Counſellors ; much leſſe to that heathenish Idol (z) Fortune, the Chymera of ignorance, and the addle egge of (a) Folly, nor to chance and good lucke, those serpents bred in the braynes of unthankfull men, whereby Gods glorie is ſtung and wounded : but (as tutoring us) as the Rivers which come from the Sea, retorne to the Sea, from whence they flow ; and as the beames which come from the Sunne, reſiect backe againe from the Earth up towards the Sunne ; as the clouds which are extract in their vapours from the earth, being diſſolved, fall againe upon the Earth : ſo all the mercies which David received, hee did thankefullly reſiect them backe againe, to the honou² and glory of the giver ; the Lord hunteſſe, the Mecenas of the Church, the great (b) Patron of all the Adwouſons of his gifteſ of Grace, unto the founnes of grace. Oh vade, & tu hac ſimiliter ; whoſoever thou art, high or low, that haſt received thy tallents, (c) from thy maſter, from thy maker, goe, and do thou the like that David did : bleſſe that God who bleſſed thee, thou ſo ſhalt be bleſſed (by the happiest uſury) as David was. Bleſſe God, I ſay, as you ſhould : doe not (as too many gracieleſſe godleſſe men doe) blaſphemē him, as you ſhould not.

C H A P. I I.

David prayeth God personally.

Secondly, as diſcharging my next Bill : David bleſſeth God; as Piuouſly, ſo Personallly, in his owne person, though a King, he is not aſhamed to doe his homage, and fealtie, and ſervice to the King of Kings: even as ſome other peouie Kings

D

(as

^d See ſtomes chronicle epitomized, pa. 44.

x Psal. 23. 1. &
per ſequum.

y Adino the
Exneſe Eleazar
the Abibus
Shammah the
Herarue, Abi-
ſhas, Benasias,
Asahell, and o-
ther of Davids
worthies: 2. ſam
23 equalizing
H. Cle, A-
chilles, Hercules,
Theſtus, Caſar,
Pompey, &c &c or
any amongſt
the heathens.

z Te facimus
fortuna deam ca-
loque locamus
a So cruſhi in
fitters by S. An-
geli in his boks
de Cirtas. Diſc.
by Viri his co-
mentator and
L. Etamius in
his Institutions.
b Ezeb. 36. 25.
26. leſ. 31. 33.
Zach 13. 10.
c Mab. 25.

e Eſib. ch. 1. v. 1
f dan. 4. 22.
g In ante Le-
genda, made by
a man plumbi-
cerebri, as one
of their owne
notes.

h revel. 4. 40.

i psal. 95 6.

k 2. Jam. 17. 10.

l 2. Jam. 14. 17.

m De diversis

ſaltationibus &

triquidjs Ethni-
corum. Legg. Iul.

Polluccem libr. 4.

Onomast. c. 13. c.

14. Atheneus. lib.

1. c. 8. li. 14. c. 12

o. libr. 4. c. 24.

Synaxeon aris,

li. 12. c. 19. p. 207

a. Inter Paſtes,

Chrys. hom. ult. in

Calho. 2. in Gen.

hom. 49. in Maſh

de filia Herod. et

Ambul. 3. de vir-

ginis. Aug. con-

tra Petil. c. 6. o.

in psal. 32. Inter

noſtrates Petrus

Martyr in locis.

Virg. Inflit. in

precep. 7. Taffin

of amendment

of life. 4. 2. c. 18.

Inter ethnicos Ci-

cer. pro Murena.

orat. 25. Seneca,

Plat. Plutarch.

o. Malo corpori,

malum vobis in

aquis, est in filijs

paterna virtus,

& paternā virtus.

(as once in (d) England ; and in Persia, to (e) *Aſſuernis* ; in Ba-
bylon, (f) to *Nabuchadnezzar* ; in Greece, to *Alexander*) have
yeelded their tributarie ſubjection to greater Kings, (as at this
day to the great *Turke*, and the great *Mogull* :) So *David*, as
once that Saint (g) *Christopher*, in the *Legendarie Fable*, will
ſerve the greatest : hee will heere in the Earth, as the Angels
and Saints in heaven, (b) throw downe his Crowne and his
Scepter before the Lambe : he will fall downe, and worship
before the Lords footeſtoole. (i) Though he have a heart like
(k) a Lion, yet he will bowe like a reed, melt like waxe, weape
like a whipt Child, bleat and crie out, like a forsaken Lambe,
when for ſome ſinne to be corrected, or physically prevented,
he is under Gods *Ferula*, diected with the bread of affliction.
Though he be as a Lion Rampant, when hee is in the midſt
of his and Gods enemies; yet hee is couchant when hee is be-
fore the Lord. So againe ; though he be a wondrous wiſe man,
an Oracle (as his Sonne *Salomon*, a miracle) of wiſedome, as
an Angell of God, to diſerne caſes and cauſes, as the woman
of (l) *Tekoah* told him : yet at the returne of the Arke of God
from the *Philistines*, hee is ſo overjoyed, that forgetting
himſelfe, or rapt beyond himſelfe ; in zealous gratitide
to God, wrapt in a *Lynnen Ephod*, as a Child befor a Pipe,
or as a Morrice Dancer (as *Micholl* thought) hee daunced be-
fore it, withall his might. But it was not in a vaine, profane,
promiſcuouſ daunce, as amongſt us ; ſuch as the worſt of the
(m) heathens uſed, from whence wee borrow it, and the beſt
have (n) reproved : but it was before the Lord (as he told that
ill egg of a worse (o) *Crow*, that mocking daughter of a perſe-
cuting Father) who had eleceted him, and rejeſted *Saul*, and
all his house. Thus puniſhuall, thus perſonall, is *David* in his ser-
vices, his ſacrifices : *David* is neyther ſo proud, nor ſo pro-
phane, as all the Morall men of our times, that cannot, will
not, ſerve God themſelves ; but if at all, by a Deputie : who,
even at their full Tables (ſometimes at their rich and ryotous
Naball-like feaſtes, as I have ſeen and obſerved both in En-
gland and Ireland,) eyther gracieleſſely pretermiſt Grace, or
ſaying (rather then praying) of Grace as they ſay ; uſing,
abuſing the creatures, without ever ſanctifying them more by

Prayer.

(p) Prayer then the Ox doth his hay, the Horse his prover-
der, or the Swine his drafte or ackorns: sitting downe and
rising up, as (q) Esau did, when he ate his deere-bought broth,
for which, hisold Birth-right was the shott, without ever
blessing God, like a carnall carelesse wretch as hee was. Or
if this dutie, for forme and fashion sake bee performed, it is
put to a Schoole-boy, a yong Sonne, a little Gyrle, as the
mouth of the Table, to speake to God for them, to intercede
as their deputie: though the parents can be content sometimes
(to the robbing of *Levie*, and (r) God in *Levie*,) to play the
Parsons part, and to take tythes; yet their Children, forsooth,
must play the Vicars, to say Grace, and give thankes. Not that
I absolutely condigne it, as unlawfull, for Children to be by
degrees trayned to this taske, when, by Catechizing in the
groundes of Religion, they come to excede Parrats, by un-
derstanding what they say: or that I denie, but that at their
owne repasts, and meales, they are to be taught to give thankes;
even as to pray, when they rise and lye downe, as *Abell* from
(s) *Adam*, *Sem* and *Iaphet* from (t) *Noah*, *Isaac* from (u) *Abra-*
ham, were taught how to sacrifice; *Timothy* taught from his
Mother and (w) grandmother; as was *Constantine* (x) of his
mother *Hellen*: Or I denie not, but that they, at the same time,
the same Table, may give thanks when their parents or tutors
precede, and begin first; then, *I preseuar*, they may well
follow, as the little Cock-boat swimes in the same stremme,
after the great Ship, and the little tantling Bell, that rings
sometimes after the great Bow-bels, in some Church, or Ca-
thedrall. But for the Father to take all the burthen from his
owne shoulders, and to lay it on the Childe, (as to take the
Saddle from a strong Stallion, and set it on a young Colt;) to
make his Childe his Attorney for him in Gods service, as
though he were ashamed to doe what *David*, our Saviour
(y) Christ, the (z) Apostles did, in their owne persons: is not
onely a breach of the (a) Commandement, *that the greater*
shall bless the (b) lesser, as *Melchisedeck* did (c) *Abraham*, and
Jacob his (d) Sonne; but shewes a dead or a profane heart and
a maine, a vaine contempt of God.

So for another dutie; Family-prayer, singing of Psalms,

p 21.1.15.

q gen.35. 34.

r Mat.3.2.

s gen.4.4

t gen.8.20.

u gen.22.7.8

w 2 tim.1.5. &

z. vers 15.

x *Apud Eusebi.*
um in vita Con-
stantini.

y Luke 9.16.

z *Plantae ch.1*

scit 1.

a dent.8. v. 10.

b hebr. 7.v.7.

c gen. 14.19.

d gen.49.

c 2 Sam. 6. 20.

f Ier. 10. v. 25.

g Zec. 5. v. 1. 2. 3.

h He that reads

the Theater of

Gods iudgments

in 40. M. Perk.

of the Gouvern-

mēt of the tongue,

infine. M.

Knowstinks his

abuses of Engl.

M. Foxe in di-

verse passages,

& his abridg-

mēt of the ends

of blasphemous

persecutors, Mi-

nerins, Ioh. de Ro-

ma, Eccius, Laron

Bomel, Card. Cref.

fol. 380, 382, 383

Lonicer. in his

examples in 3.

præp. The hi-

stories of our

time in 4. p. 319

320, 321, 322.

323. Shall sic

god's heavy hād

on blasphemers

i. Zech. 12. 10.

Rom. 8. v. 26.

k Exod. 8. 8. &

c. 8. 28.

l Act. 8. 24.

m Elephāt. enim

Regē adorans. ge-

nua submittunt,

corona porrigit;

test. Plin. 1. 8. c. 1

Arist. lib. 9. c. 46.

Albert. 1. 8. tract.

5. c. 2. ex. Aelhan.

hist. 1. 13. c. 22. Hi

autem profani, gennua non sicut sunt Psal. 14. v. 4. An Ovidean, or Virgilean ficti-

on, or Pythagorean dreame, as Master Perkins drawes Purgatories pedigree in his Problemes.

Prayers,

praying of God, practised by the (e) Saints, enjoyned, (as the observation of some penall Statutes) by the denuntion of a great and greivous (f) curse, an *Anathema*, as terrible as the Thunder or thunder-bolt, which hangs over that house and family where God is not invoked (even as the naked sword of *Dyonisius* did hang over the head of that flattering *Damocles*; yea as the cloud of fire and brimstone over *Sodom* and *Gomorrah* : as sure to fall one time or other, (unless prevented by practicall repentance,) as that flying booke of (g) vengeance shall fall, and hath falle, as histories and experience relate, upon the (b) persons and places, where God is blasphemed ; even as sure, as the Chamber called *Ierualem* fell on the head of that Nicromanticall *Sylvester*, and as *Dagons* house hath now twice falle on the heads of Idolatrous *Philistines*.) I say, even this dutie ; how many eyther wholly, (unholily) pretermitt it, or post it off to their servants, prentices, Journeymen, deputies, attorneys. they must pray for them, the inferior must be the mouth of the superior, the man, must be the tongue of his master, by reading or praying , or (as they call it) saying a few prayers Morning and Evening : directly against that Apostolicall Canon, Hebr. 7. verl. 7. thus making an *Historion proteron* of all Religion. Others againe, are so proud or so profane that wanting the spirit of (i) praiser, the Heart or Art to pray, they onely desire others to pray for them : some good man , or Preacher (as *Pharaoh* intreats *Moses* and (k) *Aaron*, *Simon Magus* requests (l) *Peter*) to pray, for them : but for themselves, they have joynts (unlike the (m) Elephant) that cannot bow; hearts like Gaddes of Steele, that cannot bend ; tongues, and speake not as Idols : the mute or dumbe Divell is in them , (as in some unpreaching Ministers.) they pray not for themselves, they will not, they cannot. Others againe, more foolishly and preposterously , trust all to the prayers, dirges, and suffrages of others when they are departed, to sing and bring them out of their Europæan purgatory & indeed, reall hell : as though they hoped a Physitians physické should revive them after death. These are as preposterous in theyr

Prayers,

prayers, as those that thinke to satisfie for all their usuries and extortions by almes, and elymosinarie workes after their death, by their executors. I would not be mistaken; I know its lawfull to desire the prayers of others; as *Paul* did of all the (n) Churches, as *Ezekiah* did from (o) *Esaiah*, as *Esther* desired the prayers of (p) *Mardonius*, and the Iewes; *Daniell* of histhree (q) Companions, and so *Luther*, *Calvin*, *Grineus*; the *Martyrs*, *Ridley*, *Latimer*, *Bradley*, intreat the mutuall prayers of their friends in their zealous Letters. I know also its lawfull, laudable for noble men to have their Chaplaines for Preaching, Praying in their families: their *Nashans*, their *Levites* may be employed. yet so, as high and low, great and small, every *Individuum* that will be saved, must with *David* personally worship God; as the Scriptures injone duties particularly, and (r) personally.

C H A P. III.

David prayseth God publickly.

Thirdly, let it not passe our animadversion, that *David* doth not only praise his God religiously, piously, personally, but also publickly before all the Congregation of Israel. He is not ashamed to serve that God before all Israel, that in the sight of Israel & of the Sun, had so served his turnes & needs; saved & preserved him in his exidents & dangers by so many & severall meanes, improving his power, his justice, his peculiar & speciall providence so oft, for *Davids* deliverances and his enemies destruction, (or at leat distractions) seeing God so maruelously, so miraculously fight for *David*, as oft before, in the dayes of *Moses* and *Deborah*, he fought for Israel, against (a) *Amalek*, *Mosab* and (b) *Iabin*; for *Constantine*, *Theodosius*, *Athanasius*, & *Chrysostome* against the Pagans and (c) *Arrians*: for *England* in the yeare (d) 88 for *Rochell* (as once for *Ierusalem*, in the dayes of *Ezekiah*) when strictly besieged: for *Grineus*, against the plots of *Faber* (e) *Stapulensis*: for *Luther*, against that roaring *Leo*, that barking (f) *Eccius*, and all the malignant fry of the Romish Synagogue. Now, as *Davids* preservations were publique, so, proportionably, were his praises and benedictions: as God honors *David*, so mutually and reciprocally, in the sight and eye of all

a *Col. 4.3.*
1. *Thef. 3.25. &*
2. *Thef. 3.1.*
o 2. *King 19.2.*
p *Ez. 4.10.*
q *Dan. 3.17.18*

r *Act. 2.22.*
Hoh. 3. 12. & 4.
1. *Ez. 5.5.1. Ps. 1*
2. *10.11. & 14.8.*
10.11.12.

a *Exod. 17.11.*
b *Jude. 5.20.*
c *Passim apud*
Centurios,
Magd. & *Ofi-*
and. episow.
d *Ob fortunata*
nimum cui mi-
litat ether, &
concurrit venia-
ne ad classica
rensi.
e *Apud Manili*
in suis Colloquijs.
f *Apud scripso-*
res vita Lutbe-
ri, & apud Stein-
darium.

g *Deut. 32.*

Dent. 33.

h *10th. 24. 1.*i *1. Sam. 3. 20.*k *1. Sam. 12.*

per sonnum.

l *Gen. 41. 41. 42.*m *Exer. 6. 11.*n *Dan. 2. 47.*

48.

o *Nehem. 13.*

per sonnum.

p *Ezra 11. 6.*

22.

q *Gen. 32. 9.*r *In vita Con-**stantini.*s *In vita Theodo-**si.*t *In vita Al-**phonii.*u *Rom. 13. 1.*

Tit. 3. 1.

w *Prov. 8. 5.*x *Psal. 113. 7. 8*

Israel, David honors God againe: So did Moses the servant of the (g) Lord, Ioshuah the sonne of Nun, advanced to be leaders of (b) Israel; Samuel, (i) called to be the Lords chiefe (k) Prophet; Joseph, (l) honoured in the Court of Egypt; Mordochens, in the (m) Persian, Daniel in the Babylonian (n) Court; Nehemiah, preferred to be the (o) Prince, Ezra to be the chiefe Scribe (p) in Israel; Jacob, advanced from a poore Shepheard, to be a mighty man (q) in meanes; Othniel, Iudah, Iepheth, and other religious Judges in Israel; Asa, Iosiah, Iehosaphat, Ezekiah, and other religious Kings in Israel: to omit Constantine, so praised by (r) Eusebins; Thodosius, by (s) Ambrose; Alphonsus of Aragon, by Panormitan (t) the Canonist, with all other religious Kings, Kelsars, Tetrarches, Monarchs, Princes, Peeres, Legifers, Rulers, Governours recorded and renowned by the unerring pen of the holy Ghost in Scripture, by Civill or Ecclesiasticall Historians in former or latter tynes. As they have received their Crownes, dignities, diadems, rodds of magistracie, rule and superioritie from (u) God, by whom Kings (v) raigne, & the poore are fetcht from the dust, to sit with (x) Princes: so by their speeches, tongues, actions, wholsome lawes establisched and executed, their planting of religion, their supplanting of Idolatry, and Idolaters, their discountenancing of sinne and sinners, their gracing of the sonnes of grace, the upright in the land (as outward demonstrations of their inward inflamed thankefull affections;) they have beeene ever studious to improve, what honour, dignitie, glory, authoritie, they have received from God, even before the whole world to honour, glorie, dignifie, and extoll that great and glorious God with it againe. This hath beeene their marke, ay me, desire and endevour, to magnifie the grace, to propagate the glory of that God, from whose free mercie, without their demerits, they have received their lyves, their honours, their tallents, their places, their graces: A Glasse wherein all Rulers may see their owne faces. In which, as the best may have occasion to rejoyce, if they finde their actions and affections to answere these recited, as face answers face: so manie Athisticall persecuting, Popish, profane, carnall, carelesse, sleepie, secure Magistrates of the former, and in these present evill times, may, in the Consciousnesse of their guilts, seeing their

their spots, hang down their heads, being ashamed (as the huge (y) Elephant, that's sad when he reflecteth upon the hideous vultuosity of his owne bulke, in the cleere waters,) chiefly such as even publickly fight against (z) God, (as once the Nimrodian (a) Gyan(s) oposing and persecuting the Gospell and all Gospelleis as they call them; by their lawes & edicts supressing religion and the religious, defacing, mangling, mingling, poysoning, with their owne dreggs and druggs of superstitious traditionarie vanities, toyes, blasphemies (if not quite abolishing) the pure and sincere service and worship of God; so wounding God in his glorie, his Saints, his servants, his Ministers, members, even with his owne weapons, these swords and rods of authoritie, * which he hath put into their hands. In the numbers and ranks of these, were *Ahab* and *Iesabell* that persecuted (b) *Elias*, imprisoned (c) *Michay*, fed and maintained (as too many Popish Princes their whipping Baalites, and fatt Abby-lubbers, since) at their owne tables the Prophets of (d) *Baal*: as also *Ieroboam* the son of *Nebat*, that caused Israel to (e) sinne; *Salomon*, that by permission (if not approbation) so long as he was in his adulterous and Idolatrous slumber, as too uxorious in pleasing his wives, built Temples and Altars, for the Gods of the (f) *Sidonians*, *Ammonites*, and *Moabites*, with other Idolatrous Kings of *Iudah* and *Ierusalem*. And such as these (omitting *Nero*, *Commodus*, *Decius*, *Severus*, *Traian*, &c. and other bloudie butchers of millions of (g) martyrs, as Pagans that know not God) were *Valeus*, *Constans*, *Constantius*, and other Arrian (h) Emperours, opposing by their swords the Dicte (as *Arrius*, *Aerius*, *Eumonius*, *Nestorius*, *Paulus*, *Samosatenus* and other blasphemous (k) Hereticks; some the Divinitie, some the humanitie, some the will, some the two natures, some the person, some the offices) of our Lord and Saviour *Iesus Christ*. And not to wade further then our owne times, and times of our forefathers: that French *Henry the second*, shone by tilting in midst of jollities; with that Apostate of *Navarre*, who from a seemingly religious Protestant turned (as another *Julian*) by the perswasion of the Duke of *Guize*, & the Cardinall of *Lorraine* his brother, a professed (l) Papist: that Duke *de Maine*, and the *Guizian* faction, that bound themselves by a sacramental oath,

y *De magnitudine Elephantis*. *Plin lib. 8.*
ca. 1. Art. 8. Lib. 2
ca. 1. & lib. 3.
cap. 9.

z *Act. 5. 32.*
Act. 7. 51.
a Gen. 11. 3.

* *Fasces magistratus, apud Livium, & Euseb. nestoriam.*

b *1. King. 19. 1.*
c 1. Kin. 22. 26.

d *1. Kin. 18. 19.*
e 1. King. 14. 9.

f *1. King. 11. 5.*
6. 7. 8.

g See the *Acta* and *Monumenta* of the Church epitomized, fol. 3, 4, 5, 6, 7.

h *Hist. tripartita*, *apud Euseb & Socr.*

k *De quibus omnibus, apud August. & Euseb. de heret.*

l See the French *Chronicles* of *Hen. 2.* Also the *Acta* of the Church abridged, fol. 385.

to ruinate and roote out the Protestants, whom disgracefully they stiled *Lutherans & Hugenotes*: that Duke d'Alva, who by crueltie and treacherie, so raging as an evening Wolfe, in the low Countries, by his bloody massacres; and *Barnefins*, that vowed to make his horse swini up to the belly, in the blood of the (m) *Lutherans*: that *John Miners*, (n) that so heartily and desirily executed that (o) decree, writ (like *Dracoes lawes*) with bloud, which went out from the French King, by the procurement of the Bishop of Aix, and other bloud sucking horseleeches, against those of Cabriers and Merindoll (as the decree of *Asurus*, against the Iewes in Persia, by the meanes of *Haman* that cursed (p) *Amalekite*) whereupon the poore Merindolians, their wives & children, were as poore sheep slaughtered pell mell, hunted into the woods as wilde beasts, torn and devoured by Mastives, fired out of soime caves (into which they crept) like the firing out of Foxes: with such barbarous butcheries, as have not beene heard of amongst Turkes and Paganis, as also their succeders (exceders) in bloud-thirstinesse, *Gardner*, bloudie *Banner*, *Westow*, *Story*, *Hopton*, *Morgan*, *Tonstall*, *Steward*, who used, abused, not only *Peters keyes* of threit discipline, but (as once * *Iulius* a Pope of theirs, and * *Iulian* a Cardinal) even *Peters pretetended* (usurped) sword, to limite unlawfully, not for Christ, but against Christ, kicking against the * prick, persecuting and prosecuting him, with fire and fagots in his members n aliciously, as once the Pharisees (not ignorantly, as once (q) *Paul*) for five yeares together, in that *quinquennium Marie*, bloudie raigne of *Queene May*; effusing, in that short space, more Protestant bloud (as is plaine by computation) then there hath beene for Religion, effused (unless for Treason) Popish bloud, these threescore yeires, in our *Albion*. I say these, and all such as these (which might infinitely be enumerated) as birds of that black, bale, and bloody feather, Eagles, Crowes, Vultures, Harpies, flocking from Rome, to be drunke and drunke againe with the bloud of the (r) *Saints*, (as drunke before with the cup of the Whores (s) fornications:) I say, did such as these give any demonstration, that they were ever possessed with *Davids heart*, *Davids spirit*, affection, resolution, to advance publickly before men, the glorie of that God

* This *Iulius* threw *Peters* sword into *Tyber*, and tooke *Peters* sword for the warres.

* This *Iulian* caused the yong *Polian* King to breake his faith with the Turke, by which he perished Knoll: hist. of Turkes.

* *AE. 9.6.*

q 1 *Tim. 1.13.*

r *Rev. 17.6.*

s *Rev. 14.8.*

who

who had advanced them? By the best retaliation to stirre up Gods glory, who had set up them; to honour God by their graces, who had honoured them by their great and eminent places? Nay verily. If persecuting of Christ in the Church his bodie, be the praising and lauding of Christ their head: if (as did once persecuting (t) Paul their predecessor in blinde bloudie zeale) the causing of the Saints to (u) blaspheme, as much as they could by their exquisite tragical tortures. If his be in the sight of the sunne, & of all Israel with David to blesse God, then I hal unwave what I have woven, recant and recall these apostulatorie taxations. And if these things were not plaine and undenyable, they might hold them (as we hold their Popish Bulls, excommunications & execrations) even * Brutus fulmina, as meere squibs and paper bullets: yea, they might account these imputations (as I hold their Masses, Trentalls, Dirges, Purgatories, Limboes, but chiefly their satanicall accusations of our doctrine and Doctours, (x) Luther, Melanthon martyr, and other our famous English and Belgick lights) meere toyes, trickes, chimeras, fictions, and fables.

S E C T. I I.

David's profession, animating and directing professors and profession.

Bt that which I further urge, is this: That *David* publickly and purposely prayseth God. I say, professedly, that I may from *David's* practise and presidencie, honour this word and teame of *Profession*, which is almost *verbum obsoletum*, worne out of request, banished (like zeale and conscience, to whom it professeth friendship and affinitie) well nyne out of the country, (as was once *Themistocles*, and some well-deserving Romane Patriots) as it were by ostracisme; or at least entertained and welcommed of most, as water into a ship, or raine in harvest: I am sure strangely and sternely entertained; examined (like some outlandish disguised man) whether it be the kings friend or no. Others whoot at it as at an Owle or an Arabian Mester: others flying from it, (as some roving Orators, from t^h eir

^t Act 122, 3. &
Gal 1, 13, 14. &
A B 1, 26, 15.

u A B 1, 26, 11.

* See the book in *Clouds*, cal-
led *Brutus Fume*.

x See their rail-
lings in *Gifford's*
Calvin's *Tract*,

in *Kells* son's sur-
vey: in *Fener-
denius* upon

Iude; their hel-
lisch flanders in

*Coccius Balle-
rus* writing the
life of *Luther*:

chiefly th^{ir} calum-
nies, laid downe in our

Wolles Terraft.

Papism, and
answered in D.

Wone his way
to the true

Church in *fine
libri*; and by

his apologi-
zing brother

(since his la-
mented death)

al. o, in *fine libri*.

a Job 2.13.

b Such as was *Hunnus, Huberius, Ecclardus* in *Thibonius* in *Fasciculus contra vierparum*, and other such hot spurs, who more raile upō and revile the Calvinists, as they terme them, then they doe the very Papists or the Turkes.

Psal. 1. 9. per 10.
sum.

c The Commentators exceedingly extoll that Psal. both for the matter, *David's* love to the word; and manner, there being in it as many parts as letters in the Hebrew Alphabet, every part being an octonary, consisting of eight verses, begins with an Hebrew letter. *Observatio Lovini Musculi, Moller, Strigelij, &c. Copperi fons.*

Theames and Texts) as though the very plague were in it, or on it; standing aloofe from it, as *Iobs* friends from (a) *Iob*, as though it were so distressed and persecuted, they might get much prejudice by their acquaintance with it. Well, what strange conceits and imaginations soever we have of this profession; the tearme of a Professor being to every moralist and profaner amongt us distastfull (as was the tearme of a Galilean to Apostle *Julian*; of a Christian or Cruciferian, to the Pagans; of an Orthodoxe, to the Arians: of a Protestant, held a Lutherian, a Hugenote, a hereticke, to a professed Papist; of a disciplinarean Brownist, or Anabaptist, to a conformitant; of a Calyinist, to a ridged (b) Lutheran.) yet nevertheless *David* is a Professor; here in my Text, he professeth and proclaims by his tongue and act, his words and practise, the service and worship of the true God: he Heralds and trumpets out the praise of *Iehovah*, in the eye and care of all Israell. The like profession he makes elsewhere, chiefly in the 116. Psal. v. 16. *Oh Lord, saith he, truly I am thy servant. I am thy servant*; with an ingemination, and resolution not to flinch from that he had said, but to stand to it to the verie death: with a gratefull acknowledgement of some honourable favours he had received from the best Master; *Thou hast loosed my bonds*, freed me as a bird from the snares of these bloudie hunters, which by their plots and stratagems thought and sought to intrap me. Yea what are all the Psalms, penned and published to be sung by *Asaph* and the chiefe Musitians, before the thousands of Israel in the great Congregation; but loud proclamations to the Church, to the whole world, to present and after times, of that neere and deare necessitude, union and relation betwixt his God and him: he receiving the influence of mercies from God, he returning tribute of prayses againe unto God? Chiefly in the 119. Psalme, which of all the rest, for matter, manner, method, quantitie, qualitie, is, as the Eagle or Phenix amongt (c) Birds, as the Sunne amongt Starres, or Lillies amongt Flowers; in evene line, verse, stasse, in a wondrous elegancie, and emphaticall expreſſion of himselfe, he professeth and protesteth his love to the Word, to the Law, to the Precepts, the Judgements, the Statutes, the Testimonies, the Commandements of his Lord.

which

which as in his judgement, he prizeth, and in his affections he loves above thousands of gold and (d) silver ; they being to him (as they ought to be to us) sweeter then the honny and the honny (e) combe : so he resolves to stick & stand to them, (as the Martyrs did in the primitive, and our moderne times) notwithstanding all the might and malignitie of his persecuting (f) enemies. Yea, and he wil not onely meditate of them (g)privately, for his owne edification and consolation, in the soliloquies of his owne (h) soule, as the chiefe balme and oylye to all his (i)affections : but even before Kings and Princes, and the great Potentates of the earth, he wil (what we will not, list not or dare not do before the meanest vulgars & plebeans) speake of them, and not be (k)ashamed. Oh *David* (as bulletts of one mettall, cast in the same mould) was possessed with the same spirit as the type, that was in Christ his antitype, who witnessed a good profession before (l) *Pontius Pilate* : *David* beames caine from that Sunne, his spakes from that fire, his stremes from that fountaine which was in his Saviour. hee was as bold as a Lion, to testifie his love, fealtie, and obedience to the Lion of the Tribe of (q) *Iuda* : with (r) *Paul*, (s) *Peter*, (t) *Iude*, (u) *Simeon* he professeith his Master ; hee sheweth as it were his liverie, coate, and cognizance, and pinneth the very badge of his profession upon his sleeve, to be viewed of God, men, & Angels. He cares not who view and review him, in *cute* & *in corde*, in the inward and outward man, turning his very inside outward ; which no hypocrite nor formalist can endure. And herein *David* regular practise, blames and shames our irregularities. There needs no other meanes to make a foule woman blush, that's conceited of her beautie, but to let a faire woman (indeed) besides her : nor to make a selfe-conceited foole keepe silence (as *Roscins* did in *Catoes* companie) but to bring a solid wise man into the presence. I need not redargue our times : *David* profession confutes & confounds our claudication, in which we are so heteroclite and deficient, for matter and manner, in what *David* both professed and practised. as

First, *David* here is not indifferent what Religion he is of ; whether he serve the gods of the Ammonites, Moabites, and Philistines, or the true *Iehovah* ; whether *Baall*, *Astaroth*, *Dagon*,

d *Ps. 119. 127.*
& 72.

e *vers. 103.*

f *ver. 95. 85.*
16. 23.

g *vers. 12, 15.*
h *vers. 14-24.*

47. 34.
i *vers. 143. 162.*
165.

k *vers. 46.*

l *1. Tim. 6. 13.*

q *Revel. 5. 5.*

r *Rom. 1. 1.*
Phil. 1. 1.

s *2. Pet. 1. 1.*

t *Iude. vers. 1.*

u *Luke 2. 29.*
See my Sermons extante on this Text, called *Simeons dying Song*.

or the true God: whether he prayse the Gods of gold & of silver, as the Pagans did, even shrines, Crucifixes and Images, as our Papists doe; or the living God: But hee resolves with (w) *Iesha*, that *hee and his house*, he and his heart *will serve the Lord*. He knowes there's but one (x) way, one truth, one life, one God, as but one Sunne, one soule in man, and one Phenix in the world.

w *Iesha. 2.4.25.*

See M. *Bernard* on this text cal-
led *Ieshuahs* re-
solution prefixt
before his Ca-
techisme.

x *Vna via, veri-
tas, & vita.*

y *Magnitudine
canus secundum
decan. lib. 3. s. 4.*

eadem Solinu. 3.

Isidor. lib. 12. c. 2.

Vicens. lib. 20. c.

z *34. dubitas sa-
men Albert. lib.*

26. *as afficit Ae-
diannus etiam lib. 3.*

4. 4.

*2 Theologic ap-
plicat Aug. ser. 4.*

*ad fratres fratres
Augustini 10.*

*Chrys. hom. 34. in
Math. tom. 2.*

*a Misericordia
siam applicat*

August. in ps. 66

et in psal. 102.

b Apua Adian.

lib. 13. c. 12. Mas

*Lepus pregnans
fuit.*

Secondly, *David* keepes not his Religion to himselfe, in hugger mugger, as a miser keepes his gold from the sight and light of the Sunne: as the great Indian (y) Ants, and Gryphons are said to keepe some Mines, that none can discover them: as many Key-cold carnalists, or luke-warme nevrall *Laedice-ans*, and Machiavillian politicians amongst us, that lurke so close as Serpents under the greene grasse, that none can discover them, whether they be *Epframites* or *Gileadites*, *Iisaelites*, or *Canaanites*, hot or cold, Protestants, Papists or neuters; hanging as feathers in the ayre as poyzed in equall scales, fit to be cast with the least sway of the Times up or downe: to be fish or flesh; to cast their old sloughes and Bills, with the (z) Serpent and the (a) Eagle, to peerenize and pinibletone, turning their old Coates and notes, their Tones and Tunes with the Times: meere Hermophradites, changing readily their unresolved Religion, as the (b) Hare or Hyena, change their Sexe: meere vertumian weather-cockes.

Thirdly, *David* here is not ashamed to prayse God publikly: Hee hangs not downe his head, nor blushest at the busynesse, as many shame-faced (shame Grace) men of our generation, that are not any whit ashamed of the service of sin & Satan: their Oaths are heard as loud as thuder, they breath or bellow out curses and execrations in their anger as Dragons spit fire. In their drunknesse they are not ashamed to be feene toying as Apes, or mad as Tygers, spewing as Dogges, or as Crowes that have eate *Nux vomica*; reeling in the streetes, as Horses that have the staggers, Calves that have the sturdy, yea perhaps, wallowing as Swine in the channell &c. Yet these men, are ashamed to serve God, ashamed to be heard, or overheard (in which predicament too, are all our Civill, Morall honest men, till Grace come with power

to their hearts) singing a Psalme, or reading a Chapter in their families; but above all to weepe at a Sermon, which the penitent Iewes did so plentifully, so publickly in the dayes of the (c) Judges of (d) Ezra, and of (e) Samuel.

But fourthly, *David* though he were once mockt before by his Sawlile (f) wife *Miebold* for his profession, yet hee desists not here for that: hee is neyther daunted nor discouraged though then distasted; nay hee was and is more more zealous, according to the nature of true Grace, to rise like the Palmetree, the more (g) supprest; to burne and breake out like the fire, the more prelt (h) downe; to spread like the Camomile, the more spurnd and trod: as it was with the Apostles and Disciples, the more Pharisaicall beating and threatening they were restrained, the more by the spirit they were constrained to preach (i) Christ. As in the primitive times, the moe that suffered by the Pagans and Arians, the moe like spirituall Soldiers, stood in their rankes, and doubled their fyles, as their fellowes (k) fell. And though they were mockt and branded with the nicke-names of Cruciferians, in derision of Christ: (for Hell and irreligion had not then hatcht the names of Puritanes and precisians) yet, (though they met not in the nights, as one well (l) notes, to avoyde scandall, and construction) they desisted not eyther for bloudie or unbloudie persecution by tongue, or sword, to meete in their (m) Temples earely in the morning, even in *Tertullians* time, and before. Oh where's this zeale, courage profession, in the milke-soppes and mole-harted Christians of our Time; who having by the Ministry and the spirit, sometimes some good sparks kindled in them, the least disgracefull word from a Father, a Mother, a brother, a husband, a Naball, a neighbour, a nebul, quencheth all againe? As Snailes they plucke in their heades againe in the least storne of opposition: they looke back againe with *Loss* (o) wife, and returne againe to the flesh-poss of (p) Egypt, to open professed profanenesse in the least lett and disturbance they have to the heavenly Canaan.

Oh that we could be heated with *Davids* fires, to professle

mins Secundus libr. 10. Epist. 97. ad Traianum. • Luke.17.32. p Exod.16.3;

E 3. and.

c Judges. 2.4.5.

6.7.

d Ezra.10. v.1.

e 1.Sam.7. v.4.

9.6.7.

f 2.Sam.6.20.

g Ministr in p-

duis sic Ante 7.

problem. & Pla-

tarchus in sephi-

mo Symposio-

rum. & Aulus

Cellius noct. 43.

ticis lib.3.c.6.

h Quo magis

premitur eo ma-

gis astutus ignis;

i Act. 9. v.17.

18.19 20.21. sc.

vers. 28. 29.

k Apud Euseb.

l Centuriatores

passim, sic sanguinis

Martyrum simile

Euseb.

l Lorinus Com-

mentis. in cap. 2.

Altum.

m Preter Tere-

sult. in apoll. sub

finem de Corona

Militis, afferuntur

Euseb. libr. 3 cap.

26. Orosius libr.

7. cap. 12. Nic-

phorus libr. 3. cap.

17. Cyprian. de

Orat. Dom. Cy-

riilus Cassifif-

wus 6. Ino Pli-

and practise everie man in his place as *David* did. Oh even this outward profession, if in sinceritie (else its Pharisacall and double (q) iniquitie) what glory would it bring to (r) God? what an adamant to draw on the weake? what a reall confutation of the (s) wicked? what a gagg and muzzle to the mouthes of (t) blasphemers? what an argument of the fire of (u) faith and inward Grace, if it would shew it selfe thus in outward heats and smoakes? whereas the want of this heat outwardly, shewes our hearts but dead coales. Yea joyning profession and practise together, leaves and fruites, words and workes (else our estate were no better then *Cains, Sauls Herods Iudas his, (w) or Demas his*) we should inwardly rejoice in life here with (x) *Paul*, have more peace in death with (y) *Ezekiah*, and (z) *Nehemias*, and in judgement: (a) Christ would not be ashamed of us, no more then we here of him.

CHAP. IIII. SECT. I.

David prayeth God Primarily.

Forvthly, *David* doth not onely thus Piously, Personally, Publickely blesse God; but Primarily, he begins himselfe to leade this heavenly dance, and by example and his authoritie, (to unite these two in one) "provokingly and procuratorily, he excites and stirres up others; even the whole Congregation to doe the like, to move after his religious motion: he (as a patterne still to all zealous Magistrates, faihfull and fruitemfull Ministers) like unto the (a) *Cocke*, by the clapping of his owne wings, first awakens & stirres up (b) himselfe from sleepe, saying, *Awake Lute and (c) Harpe, awake my Heart, awake my Tongue, my Glory: I my selfe will awake right early, &c.* And then by his Crowning, his Heraulding, Trumpetting and proclayming the mercies of God; he awakens (d) others, as here and in severall Psalmes, *Come ye Children faith he, hearken yee unto (e) me, and I will tell you what God hath done for my Soule: as Moses tould Jethro his Father in-law, what God hath done for (f) Israel in their eduction out of Egypt, and preseruation in the red Sea. Thus ought wee that are publicke persons to have*

a *Gallus vigilantis Magistratus typus apud Rensuer. et dictum in suis emblematis ac sessionis Episcopis: apud Maualium in diebus canicularibus. col. 6 pag. 210.*
 b *De Gallo hec usd. apud Plin. 10. c. 21. et apud Albert. libr. 23. Litera. G.*
 c *Psal. 108. v. 2*
 d *Psal. 32. 5. 6.*
 e *Psal. 66. 16.*
 f *Exod. 18. 8.*

have heate in our selves, and to inflame others ; to have salt in our (g) selves, and to season others ; to have light in our (h) selves, and to lighten others ; to bee as Candles on the Tables, as Beacons on a Hill, to illuminate the Countries where wee preach, chiefly the Places, Parishes, Houses in which we live ; to shine to (k) others as starres in a darke night, as *Lois* in (l) *Sodom*, as (m) *Daniels* amongst *Babylonians*, as *Iobs* amongst the (n) *Vzzites*, as *Abrahams* amongst the (o) *Hevites*, as *Isaacs* amongst the (p) *Philistines*. We must be as the Northern Pole to the Sea-man, as the Card & Compasse to the Mariner : yea, as the Steare-men in Ships, as Centinels amongst an Armie, to give ayme to the rest, and to have an eye over all, and every one of those that depend on our charge ; as a father over every Childe old and young ; a Captaine over every Souldier, trayned and untrayned ; a Schoole-master over everie scholler, apt or unapt ; as a good (q) Sheepheard over everie sheepe weake, & strong, Rammes, & Lambes : not willing that anie should perish by the craft of the Foxe, or their owne default, in eating Rot-grasse ; yea, we should bee as the loving (r) Hen, who having a naturall storge to everie chick, both fightes for it against the Hawke and Kyte, and clockes it, with the whole brood, after her.

Thus *David* stirres up all and every man of the Congregation, from the heads & the elders to the youngest and meanest, to bless God ; as he oft (s) excites in the Psalmes He would have high and low, young-men and maydes, old-men and babes, all and every one to performe this taske ; yea, the Creatures animate, inanimate, sensible, vegetative, celestiall, terrestriall, to joyn together with all the servants of the Lord, to praise the Name of the Lord. And sure as the Romaine *Scipio*, the Carthaginian *Hamiball*, the Greeke *Meliodes*, and of latter times, the Turkish *Bashawes* and other valiant Generals ; by their Orations and exquisite speeches of incouagement, (oft viewing and ryding through their Armies themselves, as did that resolute French *Henry* the (t) 4. of famous memorie, *Charles* the (u) 5. *Henry* the 7. of (w) England, with in 4. extant in English. u. *Paulus Iorius* & *Thuanus de Carolo Quinso*. exact historie in folio, peyd by our English *Tully* Sir *Frances Bacon*.

g *Math. 5. 13.*
h *vers. 14. ibid.*
k *vers. 15.*
l *Gen. 19. 7.*
2. *Per. 2. 7. 17*
m *Dau 4. 8. 9*
n *Iob. 1. 8.*
o *Gen. 13. 6.*
p *Gen. 26. 28.*

q *Bonus magistratus pastor populi, ut olim, Homerus de Agamemnon. frangipastor ut Suetonius de Tiburio; plura autem de officio Patrii, preceptorum, magistrorum, vide append. Alstedium part. 2. pag. 715.*

721 732. *in sua Theologia naturali.*

r *De amore gallice circa pullos vide Glostam in Math. 23. v. 37.*
Arifl. *Pallutius & Berchorius redactio, libra. 7 pag. 202.*

s *Psal. 134. 135. 147. 149. 150.*
chiefly 148. *per tosum.*

t See the book of his warres

w See his

other

other vigilant and valiant worthies) put vigour and courage in their Armies, vivacitie and spirit in the feblest souldier, and according to the pollicies of warre, by sounds of Trumpets and Shalmes, beating of Drummes, and other Martiall instruments sought to inkindle sparkes of valour, even in those that were as naturall Cowards as that *Clineas*, or *Dame*: as in the *Arcadia*: So a good and godly Superior by his expostulations, as once (*x*) *Nehemias*, (*y*) *Ezra*, and that (*z*) *Angell* that was sent from *Gilgall* to the Lewes: 2. by his exhortations, as (*a*) *Joshua*, and (*b*) *Iehosaphat* to the Iraelites: 3. by his provocations and excitings, as *David* here, and oft elsewhere, ought to stirre up all and every one of their depending inferiors, to fight the Lords battles, not to yelde cowardly to sinne and fathan; to march valiantly like (*c*) *Iehu*: to use dexterously all the parts of that spirituall compleat furniture, prescribed by the (*d*) Apostle: to goe forth against that triple *Cerberus*, the alluring flesh, deceaving world, deceitefull Devil; daily arm'd, as *David* against (*e*) *Goliath*, *Abraham* against the five (*f*) Kings, *Joshuah* against (*g*) *Amalek*, with the power of the might of God Almighty. and when wee have got the least victorie, to be unfainedly thankfull as were the Iraelites in the dayes of (*h*) *Moses*, (*i*) *Deborah*, (*k*) *Saul*, (*l*) *David*, (*m*) *Iudeah*, to the Lord of hosts, the God of battles; testifying this thankefulnesse in our words, workes, lives and loves, as *Davids* Congregation testified theirs in my Text, by bleising God, and by offering Sacrifices and oblations.

S E C T I O . II.

*Application of the premisses to Magistrates, Ministers,
and Masters of Families,*

*n Euntes, velut
stantes in Cypri,
et in Corcyram
fortissimi prae-
dicti scituli plan.
li 8. nat. hist. c. 32
Solv. 21. &
Aelian. li. 5. c. 56*

IN which duties, as we prescribe and perswade them, so wee must precede in practic: Kings in their Courts, Magistrats in Cities and Corporations, Bishops in their Diocesses, Ministers in their Churches, Cures and charges, Masters, Mistresses and Dames in their houses, and families; must goe before, as the greatest male (*n*) Deare before the Heard; as the bel-wearther

ther before the flocke; as the couragious Captaine before the Souldiers: giving the first onset. The superior in every place, in every case which concernes Gods glorie, the spirituall, corporeall, publicke, politike or private good of anie; must say to the Governed, as Abimelecke in another (o) fense, As you see me doe so doe you: and that Apostle of the Gentiles, *Eftote imitatores*, Be yee followers of me, as I of Christ. Wee in the Church, you in the Common-wealth, and familie, in every dutie, Moral and Theologicall, must set a good paternall, write a good copie, draw a faire sample to those that are under us, even in our owne particulars, for their writing, imitating, and following: Yea, we must also lend them pennies, plucke (like the quills of Turkeys and Porcupins,) even out of our owne wings: we must by our right lines, rule their bookees, and by our right lives, lead their hands; yea, their hearts: we must lend them also working silkes, extracted like the silke-wormes (p) clew, out of the bowels of our practise: we must excite, exhort them by our word; but chiefly allure or lare them by our works: drawe them, though iron-hearted, by the (q) adamant of our practise, to every dutie commanded in the word, commended by the practise of the Saints. as *David* here by speaking, as an Orator pleades, but by his example, as an exorator, prevales with the whole Congregation to blesse the Lord. Wee in the Ministerie, as wee are called lights (as Christ called his (r) Disciples, and as the Jewes called *Iohn* the (s) Baptist, and the primitive (t) times, *Athanasius*) so wee must by our lives and learning (like those lights that are hung up in some tradesmens shoppes, which inlighten those without doores, as well as the journeymen and prentices within) both have light within our selves, and shinc to others. We must be like those lightes or lanthornes, hung out in some Havens in a darke night, to give the Martiners ayme, (every

o Judge, ver. 49.

*p De hac Bonis
biis vel virtus
Indico, multa
Albertus lib. 1.
nim. 126. ap. 12.
cent. lib. 20. cap.*

*138. pricipia
quaeruntur in
cent. t. 67. princi-
per Basilius in
exem. hom. 9. ap.
plicat Ambrosius
p. & Theologi-
e II. emend. 5.
cap. 23.*

*q De vi Christi
Magnis magis
habes apud Plin.
lib. 6. bill. c. 22.
apud Vicent. na-
tiss. lib. 8. cap. 2
apud August. de*

*Orbi terrarum Doctor, oculus Ecclesie, apud
siquis in August. alii malens hereticorum, p. cum alijs.*

*Civit. Dei lib. 2. c. 28. &c. 38. magnes: sic magnes. t. Math. 5. 14. 3. *Lucerna urbis*, apud. vide apud
Pontianum in Bibliotheca concionum & apud Bosquier. in Marcum, c. 6. v. 20. in his echo concionum
in initio de leuidibus Iohannis. t. *Orbi terrarum Doctor, oculus Ecclesie*, apud atlas fidei dictus ab an-
tiquis in August. alii malens hereticorum, p. cum alijs.*

u Mundus ma-
re, Christiani
viamores (ut cur-
sores in cursu)

Ecclesia navicu-
la: de quibus e-
leganter alaudis,
Pontan. son. 3.

Bibl. Gord. in po-
fill. Dom. 4. post
Epiph. praeципue.

Hugo de Sancto
Viēl. in postillis,
pars 1. p. 297. &
359. cum alijs.

w Rev. 1.6. vid.
expositionem loci
apud Aug. 157. de
Civit. Det. lib.

20. cap. 10.

x De spirituali-
bus hostiis vo-
stris. M. Aug. 157.
passim. praeципue
Sermon. 152. de
Tempore. ex in
quis. res. 11. nov.

T. 1. 112. Legi
Bachad. in qu.
Theol. Contar. 1.
gnaff. 97. pag.
136. 137. fine me
mori Christian.
Sacerdotum.

* 1. Sam. 30. 17,
18. 19. 20.

y Gen. 14. 16.

* 2. Sam. 20. 1. 6.

* 2. Sam. 18. 7.

a Earles of

Westmerland and Northumberland, rebelling anno 12. Edicab.

c Conspiracy in Norfolk, anno 12. Elix. de quibus omnibus, ride apud Hall, Hollinshead, Speed in

Chron. & in Libr. de Anglorum prælia.

passenger over the (u) Sea of this world,) how to steare from
the rockes of sinne, and to come safe to the port of Grace:
you in the Magistracie, and you masters (petty Kings to rule,
Priests to pray, and to sacrifice prayses, Prophets to instruct in
your (w) families; as Divinitie rightly tearmes (x) you.) You,
I say, must be like the first moving wheele in a Clocke rightly
ordered, after whose motion the rest of the depending wheels
move right or wrong, true or false, regularly or irregularly.
Which particulars to preesse a little further, since wee have
brought the point to this perfection alreadie, ayming at a per-
fector peryod; I offer to our considerations only these speciall.

1. What honour or dishonour we may doe unto God.
2. What good or what evill to the soules of the people.
3. What credite or discredite we reape with men.
4. What peace or terrorre we bring to our owne soules.
5. What blessings or what judgements from God, upon our
selves or seed, as we are rightly tuned with the hand of
grace, or untuned by corruption; rightly affected, with
David's heart and spirit, to do as David did; or infected or
leavened so with the world and her wayes, that David's
duties are postled off, and slighted, or pretermitted, as
though they nothing concerned us, in these secure and
sinfull times.

To give you these as severall pills, or as simples compounded
together (perhaps, as physically) I would have this seriously
pondered: first, That the common people move after our mo-
tion, that are the heads; infist in our steps, and write after our
copies, whether right or wrong. in which, it stands us in hand
to looke to our selves, and to our station, which way we draw
or incline; because, as generally we leade millions after us, cy-
ther to victory, as David led his men in the recoverie of * Ziga-
lah, and Abraham his house-trayned-servant-souldiers, in the
rescue of (y) Lot: or else (as * Sheba, (z) Absalom, our once
Northren (a) Earles (b) Wyat, Drury, (c) Jack Sney, Tyler, and

other Earles of

Westmerland and Northumberland, rebelling anno 12. Edicab.

b Anno 1. Maria, Ian. 25.

c Conspiracy in Norfolk, anno 12. Elix. de quibus omnibus, ride apud Hall, Hollinshead, Speed in

Chron. & in Libr. de Anglorum prælia.

other

other Traytors) we leade the common people as deluded followers, even to their slaughters, as beasts to be butchered. We are like great (d) pillars, or great stones in great columnes: if we fall, we bring downe and ruinate a great number of pibble stones, common stones, coble stones, with all the fillings of lime and morter. We are as great Cedars of Libanon, or the great Oaks of (e) Bashan: if we be blowne downe, oh how manie low shrubs, what a piteous deale of rubbish and under wood doe we shiver and crush and spoyle all to fitters! Wee are as guides to an armie, thorow deserts and thickets: if wee goe wrong, how manie disperse and scatter? how many fall by thirst and famine, or the jawes of wilde beasts? If *Cato* compared the common people of Rome to (f) sheep, who if once one breake out and leape wrong, all the rest follow (as in the Kentish rebellion, after *Jack Straw* and *Tyler* in the Southerne, once after (h) *William Longbeard*; in the Scythian, after *Tamburlaine*(i); in the Sarazen, after *Mahomet*, when they once turned theeves and pyratis: as in the bloudie rustick Belgick wars (k) after these phantasticks, *John of Leyden* and *Knapperdolum*) I say, if one common man have power sometimes over a multitude, to draw together such ryotous rours as wee have read: one Scythian Shepheard to manie shepheards one(1) Impostor by the helpe of one Monke, so many millions; one *Simon Magus* to poyson with his doctrine, *Act 8. 9.* one *Demeirius* to disturbe by his faction, even great and populous cities, *Act. 9. 24.* what power then is there in publicke persons to leade vertuously to heaven, or vitiously to hell, so manie soules, as some Popes have done?

Besides, when I consider how much good hath beeene done sometime by one private man, or woman; as one *Philip*, *Job. 1. 45, 46.* by one exhortation, wins *Nathanael* to Christ's acquaintance: one *Andrew* calls his brother *Peter* to Christ, *Job. 1. 40, 41.* one Samaritan woman brings the whole citie to heare and see Christ, and so to beleeve in Christ, *Job 4. 28, 29.*

Histories, extat in fol translated out of *Du Verdiers*, *Santovino*, and others. nall and impostures of *Mahomet*, besides *Bodin*, *Poleterian*, and *Arab Nob* in confutat *Alcoran*, reade chiefly the preface before the *Alcoran*, in the Italian edition, with our painfull *Paxton* in his pilgrimage, *lib. 3. c. 3. pag. 199, 210.*

d *Allusio Gr.*
minians in sua
summatempl.
& similitudinib.
e *Zach. 1. 2.*

f *Apud Plutar-*
chum.

h Who called himselfe the poore mans protector, slain in Bow church in London, *vid.* in *Chron.*

i See the book extant in 15, of the life of *Tam-*
berlaine.

k *Vide apud*
Calvinum &
Bullingeri con-
tra Anabaptist.

See the booke called *Bellum*
R. Nicianum: but chiefly of the issues and effects of these Rusticks, reade the second volunme of *Simon*
Mahomed, *dit. canicular.*
tom 3. coll. 2. pag.
467, &c. Also reade the history of *John*
of Leiden, in the moderne

l Of the origi-

one little silly damosell, 2. *Kin.* 5. 3. perswades her Master *Nas-*
man to seeke *Elisha* the Prophet of Israel, whereby he is healed
 both of his corporeall and spirituall Leprosie: one Ethiopian
 Eunuch (if Histories be (m) true) preaching and planting the
 Gospell in Ethiopia: one *Paul*, the Apostle of the (n) Gentiles,
 planting the Gospell amongst the Romanes, the Corinthianis,
 the Thesalonians, the Ephesians, the Philippians, the Macedo-
 nians, Achaianis, Galathianis, the Collosians, & diverse other
 (o) regions, even from Jerusalem to Illyricum: one *John* foun-
 ding most of those Asian Churches of Smyrna, Pergamus, Thia-
 tyra, &c. (which are now, by their heresies in doctrine, corrup-
 tion in life, pride, ambition and emulation of their (p) Teachers,
 given up to the bodily and spiritual power of Mahumetisme:) one
Peter converting &c building up so manie thousand Iewes,
 dispersed in Asia, Pontus, Bithinia, (q) Cappadocia, &c. one *Thoma-*
s, planting the Gospell in India: one *Matthew* in Egypt, and
 in Ethiopia: one *Mark* in Mentz, and Trevers: one *Joseph* of
 Arimathea, or, as (r) *Nicephorus* thinkes, one *Simon Zelotes* in
 this our Great Brittaine, even before the times of *Lucius* or *E-*
lutherius; as others (s) elsewhere. One man the meanes of the
 conversion of whole housholds, as *Peter* converting the house-
 hold of *Cornelius*, *Act.* 10. 44. *Paul* the houshold of the Philip-
 pick *Taylor*, *Act.* 16. 31, 32, 33, &c. of (t) *Crispus*, *Stephanus*, and
 the rest: yea, one man by one Sermon the meanes of the con-
 version of some thousands, *Act.* 2. 37, 38, &c. Yea when I con-
 sider, how much good one mans endevours hath done in the
 Churche, in suppressing & supplanting Idolatries and Idolaters,
 heresies and heretickes, either by the authoritie of the sword,
 as did *Constantine*, *Theodosius*, and other Christian Emperours in
 their time; or by the power of the word, as *Athanagus* did the
Arrians, *Augustine* the (u) *Manichees* and *Pelagians*: *Epiphanius*
 the *Nestorians*, *Eutichians*, and the rest of that hellish rabble:
 as *James* the Apostle is said to confute *Philetus* and *Hilmeenus*:
John, *Appolonius*, (x) *Tyanens* (besides what *Peter* by his Aposto-
 lical authoritie did against *Simon Magus*, and *Paul* against *Ely-*

l. pag. 49. 42. 43. 44. 45. 46. 47.

*t. 1. Cor. 1. 14. 16. u. Called *malum hereticorum*, the ham-
 mer of heretickes. x. *Apud Abdiam*, in *eins. with.* x. *Apud Lominus*, in *Davishis, locu-**

stalis.

was the sorcerer ; recorded by Ecclesiasticall (y) writers.) Yea, when I ponder how one man, even a private man, as that *Waldo* or (z) *Waldus* of Lyons, by reading the Scriptures comming to the knowledge of the truth, catechizing and instructing, not only his owne family, but even his neighbours (as *Chrysostome* counsailes, according to the best use of his talent : by this meanes propagated the Gospell through the whole Realme of France. Oh when I seriously thinke, that one man may be the organ and instrument of another, though even a lay man, as *S. James* tells us : Oh, thinke I againe, what good might be planted, what sinne rooted out and supplanted ! how much might God be glorified, the Church increased, Sathan's synagogue ruined ! Were many lay men, but chiefly manie Ecclesiasticall men, learned men, great men, publick men sanctified with this spreading grace, and seasoned with the salt of the Sanctuarie.

S E C T I O N I I I.

*The blessing or bane of inferiors, the pietie or profauenesse
of the superiours.*

Moreover, when I consider, how much mischief somtimes one man hath brought to the Church : one (a) *Nestorius*, being the fire-brand of the world : one *Arrian*, so spreading his damnable Arrianisme, that in *S. Jerome's* time, the whole world groaned, that she was an (b) *Arrian* : one *Nicholas*, so farre spreading his impure (c) *Nicholaitinisme* : *Eutiches*, his *Eutichisme* : *Manes*, his *Manichisme* : *Mahomet*, his *Mahumetisme*, as in latter times that smoothe & strict *Arminius*, his * *Arminianisme*, &c. When I consider how one *Boniface*, by taking to himselfe that proud title of *Universall Bishop* (as they say, the voyce from heaven (d) affirmed) brought such poysont to the whole world : one *Dominicke*, one *Francis* (superstititious Fryers) so multiply their disorderly Orders, that from their spawnes are proceeded

as multi impuris Nicolaitane, de quibus, & contra quos Iren. lib 1. cap. 27. Epiph. bar. 1.5. Terminus de prescript. cap. 46. Hilas. can. 25. in March Hieron. epist. 1. et 48. * Condemned by the late Synod at Dort, by our Aimes, and the learned French *Moulin*, confuted. d *Hodie venenum effusum est in ecclesia*, vid. *Mororum de progressu papaino*.

y *Simon* as a second *earth*, attempting to fly, at the prayer of *S Peter* fell, and broke his neck, as is testified by *Terminus*, lib. 1. cap. ac. by *Terull.* in *Apologies* c. 13. *Cyrill. Castibef.* 6. by *Euseb.* *list.* lib. 1. 2. cap. 13. *yea* by *Sueton.* in *Nerone*, cap. 12. by *Lucian* in *Philopseud.* by *Dio*, and other heathens.

2. *De istis Waldensib.* *Aeneas Sylv. hist.* *Bob.* *ei Concilium Tolitan. an. dom.*

3 55. 2 *Fax & Fer* *Ecclesia.* b *Totius mundus* *conquisitus est, se* *factum esse Ar* *rianum.* c *Factum eius* *ut recitator,* *excusatur a Cle* *menti. Alexand.* *stromas.* 3. c. 15. *ab Euseb.* lib. 3. c. 23. d *Theodor.* *de Fab Grator.* & *de Recep.* lib. 3. c. 15. *attamen ab*

e *Revel. 16.13.*

so many croaking (e) Froggs, so many swarmes of Grasshoppers and Locusts, as eat up all the greene leaves, the fatest and best things in every land, whereon they come: how from one *Ignatius Layola*, are issued so manie ignified fiery Jesuites, Iebulites, (f) Iudasites, world-disturbing (g) *Davises*, as they brag of their numbers and (h) powers; their names, like the Divels in the possessed, being called Legions. I say, pondering these things, I have justly thought, That as some good and gracious men (such as formerly I have specified) being eminent in gifts and graces, have been the organs and instruments of the glorie of God, of the true information of mens judgements, the reformation of their mindes and manners; by their paines, endevours, authoritie, preaching, ruling, doctrine, discipline, chiefly their life and example, drawing the plebeians and common people, to vertuous and holy living; withdrawing them from vice: so on the contrarie (as it was in Ierusalem, of which the Lord so ofte complaines) from the Ru'ers and the (i) Prophets, the corrupt magistracie, the carnall, carelesse and unprofitable ministerie in most places in Christendome, (as armed Greekes out of the Troyan (k) Horse, as did diseases out of (l) *Pandora*'s boxe, have proceeded all these vices and enormities, which as Gan-grenes and Leprosies spread, and as plague sores infects the whole bodie of the common people. The vices or vanities of the rulers, tending as the folly of that (m) *Phaeton*, to the combustion and confusion of the whole universe: vices, like malignant Planets, moving in the Spheares of superioritie, having ever a pestilent and poysoned influence upon the inferiors of the observing apishly imitating Laytie, the comonaltie (as the bodie after the head, the shadow after the bodie) ever moving after their rulers; the bodie (n) politicall as in other things, so in this sympathizing with the bodie natural. Of which, that wee may still give further demonstration, let us observe, and peruse all histories, reflect upon times past and present, historically, experimentally: and we shall see, that in these three States of the Church, Common-wealth, Oeconomy; the governed have beene ever (and still are) cyphers or figures in Gods Arithmetike, scales or blanckes in Gods account, well affected to peace and Religion,

f See the face and forme of these Jesuites in the Jesuites Catechisme, & in *Watsons Quodlibets*:

made by the faction of the opposing priests.

g *Davises*, non adipis apud Comicum.

h Vide praesertim *Pelargi*, in suo Iesuitismo: de dominibus & Collegijs Iesuitarum in India, Peru, aliisque Insulis, Regniis, Provinciis.

i *Esa. 5.13. 6sa. 10.3. 1er. 5.7. 5.21. 26.17. 20.21. 41c.*

& 26.10. 11.

Ezech. 33. 2cc.

k *Hig. anid.*

l *Lucianus in Dialogis.*

m *Ev. & Metamorph.*

n *De sympathia*

int. Naturam,

& Poliam, le-

gocitam Episto-

lam Alstedij, Se-

nuui Reip. No-

rumb. censcipa-

& prof. aman-

to Theologiam

from naturalem

gion; infected with faction, divisions, or Idolatrous superstition: according to the temper, qualifications, and dispositi-
ons of their governors; Civil, or Ecclesiasticall; they re-
ceiving, as soft waxe, usually their impressions from these, of
good or of evill, seasoned sweete or lower, ever as (o) Caskes
from their liquor. Yea, it being betwixt the heads of the
Church, and the Common-wealth and familie, and those bo-
dies of people that have depended on them, as betwixt the
head of a great fish and the bodie of the * fish: for if the fish-
head smell well and sweet, the bulke & bodie of the fish smels
well too, be it never so great: if the head stinke and be cor-
rupt, the bodie doth so too. The application is obvious to eve-
rie one, with halfe an eye: demonstration seales it. For first,
ooke upon the state of Iudea, in the dayes of (p) Abab, (q) Ie-
roboam the sonne of Nebat, (r) Manasses, (s) Abaziah, (t) Iebo-
ram, (u) Iehoabaz, (w) Zachariab, and other Idolatrous Prin-
cesses, and you shall see Gods Altars broken downe, the true
Prophets banished, or butchered, altars to false gods erected,
the worship of the true God defac'd: why so? in a promptu
causa: their rulers were Idolaters, Baalites; the fishes head
stunk. Againe, looke upon the state of the Church in the daies
of (x) Iosah, (y) Ezekiah, (z) Iosias, (a) Iehosaphat, (b) Aſa, and
this our David; you shall see the Groves of Baal burnt, his
altars demolished, his worship and worshippers abolished,
his Priests sacrificed, Religion planted, Gods Altars repayred,
the Temple purged, the people conformed, Priests and
Levites for preaching and teaching instituted, the Pasſeover
solemnly kept and observed: why so? the Magistrates were
religious. the Scripture gives this testimonie of them (how
ever with many mixtures of infirmities, in which the good
God be mercifull to all his Children) they did that which
was right in the sight of the Lord. Such force you see hath
example, that *Regis ad exemplum* (d), the whole world followes
the example of Kings, which held even amongst the verie
heathens: for in the times of *Alexander* and of *Julius Cesar*,
(as the Macedonians, so) the Romaines were warriours: in the
times of peaceable *Augustus* (as in the dayes of *Solomon*) men
were studious of (e) peace, *Ianus* his gates were set open: in

the

o *Quos semel et
imbuita recens,
servabit odorem,
testa diu Horat.*

* *Sic alldans
Geminians in
summa exempli,
lib. 4. de nat. C
volat. & Petrus
Berch. redactorij
Moralis lib. 9. c. 1*

p *I. King. 18. 7.
21. 30.*

q *I. King 14. v
9. 16.*

r *2. Chro. 33. 6
7. 8. 9.*

s *1. King. 1. 16.*

t *2. King. 3. 1.*

u *2. King. 1. 2. v*

z *1. 22.*

w *2. King. 1. 15.*

vers. 19. 20.

11. 12

x *2. King. 14.*

vers. 3

y *2. Chro. 30. 31*

32. *Chapter. 2.*

z *2. King. 22.*

1. 22.

a *1. King. 22. 7*

43;

b *1. King. 15.*

vers. 3

c *2. Chro. 30.*

vers. 18. 19.

d *Regis ad*

*exemplum totus
componitur orbis*

e *Pacem te po-
scimus omnes.*

f Observatio
Gnavoribi in
suis Epistolis fa-
miliaribus, sic &
Cassiane Juris, in
suo Catalogo
gloria mundi.

g Ignobile, &
mobile vulgus.

h Quo te qua-
ram mutantem
protea nodo.

i Colorem mutant
Polypus pisces, ad
similitudinem
loci; sic Aris, &
9. de anim. c. 37.
Solin. c. 32. Olaus
lib. 21. c. 21.

k De Camiliis,
hac Plin. hist. 26.
28. c. 8. &c. Acti-
an. lib. 1. hist. c. 14.

l De Hyena, bac-
telian lib. 1. c. 16
m Calling
Christ in acri-
sio a Galilean,
the carpenters
sonne, with the
like vituperati-
ons, apud Theodo-
reum.

n 1. King. 19. v.
10. 11.

o Exod. 8. v. 15.

p Luk. 22. v. 2.
luk. 13. 13. 18. v.
2. 24. v. 20.

q Luk. 23. v. 20.
22.

r Acts & mo-
numents of the
Church abr. d-
ged, by M. Ma-
son, folio 203.

the times of *Commodus*, *Heliogabulus*, *Nero*, and other such luxurious Goates, Rome was as (f) a stewes: in the dayes of *Marcus Aurelius* the philosopher, all were studious of Philosophie; as in the Ecclesiastical histories, in the daies of religious *Constantine*, the Courte (yea the Campe) was as a Church, a center of zealous divines: in the dayes of *Julian* that accursed cattellic Apostle, his Court was full of Apostolick turn-coates. So are the common people blowen as (g) weather-cockes, even as the windes come from their governours; East, West, North, South, changing (as that (h) *Proteus*, (i) *Poli-
pus*, or (k) *Camelion*, even as the (l) *Hyena* is fad to change sex) according to their rulers coloures, being ever, as our common peoples proverbe is, and as their practise hath beene, and ever will be, on that Religion which the King is of: as wee say of dogges, ever taking the better side. If *David* blesse God, as in my Text, the people blesse God too. If (m) *Julian* the Apostle, *Ribshakab* (n) and *Senachirib* blaspheme God, and pre-
ferre the gods of the Gentiles before him; so will the people blaspheme him too. If *Pharaoh* (o) harden his heart, and dis-
taffe *Moses* and *Aaron*, his Courtiers and the *Egyptians* will harden their hearts too, as the nether millstone, pursuing after *Israel*, till they sink like a stone in the midt of the Sea. If the popish Princes persecute those of the reformed Religion, the Prelates are more malignant, (as the (p) *Pharisees* were more spitefull against Christ, then (q) *Pilate* himselfe: and if Princes and Prelates proye dragons, to devoure the poore Saints, the plebeians will be at leaft serpents to sting. The Bishop of *Aix* with the president *Cassane*, the Archbishop of *Arles*, with others, had no sooner apprehended a Book-binder, for selling of Bibles, which they vilified and undervalued, below some lascivious pictures, (which themselves had bought) but prestidly the common (r) people cri, (like the howling of so many wolves, like the barkings of so manie dogges,) A Hugenote, a hugenote: a Lutheran, a Hereticke to the fire with him, to the fire with him; let him fry a fagot: An invincible Achillean argument, concluding in fe-
rie, which Christ himselfe and his Apostles, could never have answered, had these men had them in their power. Such im-
pressions,

pressions, the ring-leading examples of the superiors worke in the common people, even more monstrous and hideous, then those that are wrought by the force of imagination : of which wee have so many wonders related by (s) *Lodovicus Vives*, (t) *Pasquier*, (n) *Winnich*, the french (w) *Montaigne*, &c (x) others both Physicians & Historians. Come frō the generalitie to particulars : looke into our countric Townes and Villages, in that reference and relation betwixt Land-lords and Tenants ; and you shall easily see them drawe both in one y oake, to good or evill, Religion or superstition , pietie or profanesse. We neede no other witnesse of this, but our eyes and eares, in this our Ireland ; in which we that are Protestants, are planted as some handfuls amongst such swarmes of Papists, as Israelites amongst Egyptians, as *Jacobs* seed in the lightsome (y) *Goshen* of the Gospell , it being popish (z) darkenesse round about us, horrid and searefull, more then Egyptian, or (a) Cimmerian : See we not our selves in respect of them, like the armie of Israel, in the time of *Abab*, as some little flocks of Kyddes here and there scattered ; they being as those Syrians that filled the (b) country ? hath there not beeene meanes used, both by Word and Sword , to purge their popish leaven , to bring them (as once the Gentiles) out of the power of (c) darkenesse, to annoynt them with (d) eye-salve, to plucke them as brands out of the (e) fire, to bring them to the knowledge of the (f) truth , but all in vaine ? have we not lost our oyle and labour ? are they not settled worse then *Moab* in their popish dreggs ? are they not like Babell (g) incurable ? doe they not yet (as if they were possest with deafe Devils) stop their eares with the deafe (h) adder , and will not heare the voyce of the Charmer, charme he never so wisely ? Doe they not fly our Churches & congregations, worse then the serpent flieth the Ash ; or as *Moses* fled from his (i) rod , as though there were some serpentine venom in our doctrine or discipline ? can they be brought into our spirittuall (k) feasts, by any reasona-

^s *Lodov. Vives*,
in his 3. booke
of the Soule,
speaking of
feare from i-
magination.

^t *Libr. 6. Des*
Rocherhei de la
France, cap. 8.

^u *In Comment.*
de monsfrise, c. 17.

^w In his first
book of his Es-
sayes in folio,
chapter 21. sic
in lib. 3.

^x *Vives in Com-*
ment. in c. 25. lib.
12. de Civitate
Dei. sic Ambros.
Parr. in predilec.
Comment. Winni-
chi. cap. 17.

^y *Gen. 47. 27.*

^z *Exod. 10. v.*

^{23.}

^a *Cimmer. oppi-*
dum. in Bosphoro
secundum Plin.
lib. 6. c. 6. c. 11. c.

^{13.} *retinor Bai-*
as & Cuman in
Italia. secundum
sestum. ex Cicer-
rorem academ. 8.
ubi raro aut null-
quam Sol splen-
descit, vel secun-
dum Solinum c.

^{21. ibid. Sex mil-}
^{les perpetua non una, die una nocte, totus volvitur annus: Olaus. li. 1. c. 1. Hinc adarium}
^{in Mela, Plinio, & Lactantio lib. 4. Insit. Cimmeria tembre, sic Pontica tembre, at magis formidabiles}
^{populific. b 1. King. 30. 27. c Abi. 26. 18. d Rev. 3. 18. e Ind. v. 23. f 2. Tim. 2. 25. g See M. Crashayes}
^{zealous & learned sermon on that Text and subiect. h In psal. i Exod. 4. 3. k Luk. 14. v. 23.}

ble compulsion ? are not their hearts (like clay in Summer) growen harder and harder, even as (l) *Pbraobs* ? as their eyes more (m) blind ? their wils more perverse ? their mindes more (n) malignant ? Now from whence growes all this oblitinacie? obduracie ? refractorie perversenesse ? Besides the common plea, which as a payre of Shipmens hose, or as a nose of waxe, fits them at all assayes, That they must doe, and will doe (for wickednesse is ever (o) wilfull) as their predecessors, fathers, and forefathers have done, (Poperie, like frenzie, madnesse, and soine lethargicall sicknesse, running in a bloud, and being like their intaled lands, hereditary.) As thogis some northren ble w-cap borderer, should argue, My father was a taking man, and never died in stiaw, but went up Hemp-street, & down Gallowsgate ; and therefore Ile goe that way too. Or as though some young *Dalilah* should argue, My mother was a good Catholickall universall woman, & did good service in the Stewes, both to the Seculars & Clergie of Rome ; & therfore Ile do so too. Besides I say, this pestilent and peevish plea ; the chiefe (p) *Rempa*, that holds them from obedience to God and *Cesar*, the chiefe block in their way to Religion, the chiefe filme and scumme which is over the eyes of the multitude (even that *fax sex populi*, the promiscuous common people) is the practise of their superiors, the example of their Landlords: for so they vent and reveale themselves in plaine termes. And so wee see indeed in their practise, that if their Landlords go to the Church, the tenants will go too : even as *Brauch* said to *Deborah*, If thou wilt go to the Battell, I will go too ; if thou wilt stay I will stay (q) too, (as *Ruth* said to (r) *Naomi* : as *Itta* (s) said to *David*.) Surely whithersoever they go, these will go too ; they cleave like burrs to their Landlords : so that bring them to Church that are heads, and the commonaltie follow, as the shadow the bodie : the practise of the great ones (as the needle drawes on the threed, as the aule or bristle drawes on the shoomakers tach) draw on the meane ones ; yea (for ought that I see) our common Irish depend on their Landlords, for their bodies and estates (as on their Priests for their soules) for religion or superstition, heaven or hell, more then on the Word, on *Moses*, the Prophets, the Apostles, more then on *Cesar*, or on God himselfe. Eyther of

I Exod.10.10,
in Massib 13.
13, 14. ex Esa.9.
in Rom.1.1.8.

• Jer.18.13.
Psalms 12.4.

p *Ecclimis piseis*
qui sittens navi-
gio, detinuit ; ad-
versus & ventus,
or velas. *Aelian.*
lib.1.cap.27. *Plini.*
lib.32.c.1. *Albert.*
lib.24. *animas*
christi. *inf. anim.*
lib.2. cap.14. re-
vista. & *Basil.* in
Exemeri, book. 7,
Infat. *Plini.* in
pratoria ueri
Antonij.
q *Judges* 4.8.
r *Ruth*.1.16.
s *2. Sam.* 5. 21.

(t) these are as (u) Simon Magus to the Samaritans, as Diana to the Ephesians, Alt 19.28. as the Penates or houſhold-gods to the Gentiles, even all in all, *Inſtar omnium*, their Delphick * Oracle, ſpeaking *ex tripode*, their *Pv: hegoras*, their iſfe (x) dixit, their *Domine* (dic) *factotum*, on whose ſleeves they pin their ſoules, to carry them whither they please; eyther to heaven, as the Angels did (y) *Lazarus*; or to hell, as *Mephaſtophilus* did their Doctor *Fauſtus*; or to Purgatory, as they thinke the Paganish *Traian* (z) went. So that, get the Landlord to the Church, as he that pulls but one linke of a chaine drawes all the rest, wee ſhall draw our (ſt) erwise obſtinate Irish to our Church, as if chained and linked by the eares: but without removeall of their Priests which poſon them, and by mulcts or what else, moving their Landlords to conformitie; all our paines, prea- chings, perfwafions, impoſitions upon the Comminaltie, is but with the Dolphin and Salmon, to ſwim againſt the ſtreame, to waſh an (a) Ethiopian, to white a Blackmore, to take out a Leopards ſpots, & by water to cleane a pece of clay; (as Gardner ſaid in his policies, in another (b) caſe) to ſtrike off the branches and to leave the roots; according to the alluſion of *Anacharsis*, to ſeekē to catch the little flies in the webs of our lawes, and to ſuffer the great ones to breake through.

S E C T. I V.

More ſpeciall application to Masters of families.

Laving them, looke into private families, and we ſhall ſee, like Master uſually, like man; like father, like ſonne; like crow, like egge: yea of (as in *Abab* and (c) *Iezabell*, *Ananias* and (d) *Sophira*) like husband, like wife; eyther combined in evill, (as *Simeon* and *Levi* (e) in bloud) or, as *Zachary* and *Eli-*

t The Seimina-
ric Priests, and
their Lædlords
wholly ſway
the bodie of
our Irish Pa-
pits.

u *Magnus diſtibus*,
non quia ſcruta-
tor uaria; /
qualis magus
fuſt Apollonius
Tyaneus, apud
Iuſtin. 9. 24. &
Philaſtrus, in e-
ius uita, quiaſ
& magi perfici,
apud Iuſtin. lib.
de legibus, apud
Proclum, lib de
Magia qualis
magus noſter
Cardanus (imo
iſpo Salomon)
Aliorūſ Magi-
cum alijs ſed

Magus Demon-
acis, ut olim Ely-
mas, Acts 13.8.
Iannes and Iau-
bres, Exod 7.11.
Fauſtus, Corne-
lius Agrippa, &
diverſi Fryers,
* *De Delphico,*
vel Dodonei A-
pollonius oracula,
cum reprobationib.
ambiguis Croſſo,

Cambyſ, Agamemnoni, Amilcaris, Epimanonda, Eschilo, Philippo, Dionysio, cum alijs. vide apud Valerium
lib. 1. cap. 8. Panion. in Arcadicis Herodisſum. lib. 7. Diodeorum, lib. 10. Lib. 15. apud Ciceronem de Facto,
Snidam & Plutarchum in Alexanrio, præſuppo apud Maiolum in diebus canicularibus, part. 2. coll. 2.
pag 96 97. 98. 99. &c. x Aut ſepia. y Luke 16.32. z Helpt out by the prayers
and ſuffrages of G egor the great. a Iorem. 13.23. b He meant, La: Elizabeth ſhould
rather haue beene cut off, as he & Bonner laboured: the meaneſt people martyred. Foxe Mart.
c 1.King.19.1. & 21.8. d Actiſ 5.1,2 3.4. e Gen.49.5.

f Luk. 3. v.6.

g Act. 18. v.2.

h Gen. 17. v.23.

i Gen. 22. 7.

k Gen. 4.4.

l Job. 12. 13.

an Philomena,
sic dictus. b Philos quod est a-
mor, et mens,
desuetus, quasi
desuictus amore
cansandi, &c. De
cuius canilenis
vide apud Plin.
Ab. 10. cap. 29. &
cap. 42. Theolo-
gice applicas
Berchorius redi-
ctorij moralis. lib.
7. c. 30. fol. 159.

m 2. King. 2. 23.

24.

n Gen. 24. per
2200m.

o Gen. 18. v. 18

p Gen. 14. v. 14

q Mark 8. 3. 9.

zabeth (f) Aquila and (g) Priscilla, united in good. Yea gene-
rally, such a governour, such a family: if Abraham believe, his
whole houſhold, at Gods commandement, are (h) circumcised:
if he sacrifice, Isaac of a child is acquainted with (i) ſacrificing,
and is able to diſcourse of it: if Adam ſacrifice, Abel offers up
too, the best of his (k) lambes: if the Jewes ſpread the hight
wayes with boughes, in the honour of (l) Christ, the children
will cry Hosanna to the highest: if the father blesſe and praife
God, and ſing Psalms in the family, as Precentor beginning the
quire, the rest (yea the leaſt) follow in their holy anthems: e-
ven as the Congregation here follow David their firſt mover,
who ſets the reſt on work, as the (m) Nightingall by her prick
in her breſt, firſt awakens her ſelfe, and then by her carolling
ſets awoke the Marle, the Finch, the Linnet, the Larke, and
all the quiriflers of the woods and fields: Where on the con-
trarie, where the Governors or Masters, uſually make no bones
of oathes, no not of the wounds and bloud of Christ, which in
their madneſſe ſometimes they teare, as Doggs doe Kydds or
Lambes; you ſhall heare the ſervants, yea the children, as the
croakings of ſo manie Toads, the hisſings of ſo many Snakes,
calling out of their mouthes ſquibs and firebrands againſt the
Almighty: the yong Cocke learning, as the old crow; as the
young Nithingales are ſaid to repeate and crowd ſuch tunes a-
lone, as they leare from their males. So that you ſhall as eaſi-
ly diſcern by the tongues of children abroad, how their pa-
rents are affeſed at home, to Religion, to the Word, to the
Preachers, the Ministerie, yea whether Protestants or Papists;
as you ſhall diſcern fire in the houſe, by the ſmoake of the
chimney: For why doe thofe forty children (deservedly de-
voured by two Beares) blaſphem the Prophet (n) Elia, with
Come up thon bald pate (as ſome profane imps abafe and abufe
the Ministers of theſe dayes,) but that their irreligious pa-
rents had given them a preceptorie practicall lecture of imita-
tion? So for ſervants: Abraham hath a ſervant as faithfull unto
him as his owne (o) ſoules. why ſo? Abraham himſelfe is
faithfull to God, and traunes him, and the reſt, in (p) religious
(as well as militarie) diſcipline (q). The Centurion hath his
ſouldiers obedient unto (r) him, its no marvell: for he himſelfe is
obedient

obedient to Christ, even in the obedience of (f) faith. Corne-
lins hath his souldiers fearing (i) God, whom he sends to Ioppa
for Peter: but the *Encomium* of himselfe is first, That he was
a (u) devote and religious man. So on the contrary: Is Pha-
-nosh churlish against *Moses* and * *Aaron*? his Courtiers thrust
them out of his presence. Is *Absalon* bloudie hearted against
(x) *Ammon*? his servants upon the least (y) motion, are blou-
-die handed. Is that rich churle cruell against *Lazarus*, giving
more to his hounds and spannels, then to the poore? we shall
see his servants so too: there's more mercie in the medicinable
tongues of the (z) Dogges, then in eyther Master or men. Yea
lattly, doth *Joshua* serve the Lord? then all his houhold will
serve the (a) Lord. Doth *Zaccheus* beleeve? then salvation
(because iustification and sanctification) comes to his whole
(b) house. The convert *Taylor* baptizeth? then is his whole
house (c) baptizeth. There's a Church said to be in the house of
Christians, *Stephanas*, (d) *Philemon*, in respect of religious duties:
why so? their masters are religious. whereas in some houses
there's no more shew of religion, then in the house of a Turke, a
pagan, or a savage Barbarian (unless idle and vaine jangling,
rybauldrie talke, hellish contentions, Thebane (e) carding and
dycing, racketting and bandying of blasphemous oathes, be re-
ligion.) Why so? There's no life in the head, no heate in the
heart, no zeale, no gracie in the Governours: therefore the go-
verned be eyther luke-warme (f) *Laodiceans*, or key-cold, e-
ven altogether godlesse and gracleesse. Not that I denie, but
that an *Abraham* may have to his sonne an (g) *Ismael*; an *Isaac*
an (h) *Esaū*; a *Jacob* an incestuous (i) *Ruben*, a bloudy (k) *Si-
mon*; a *No*, b a (l) *Cham*. nor that I am ignorant that an (m) *E-
lisha* may have servant a lying *Gehezai*; a (n) *Philemon* a runna-
-gate *Onesimus*; the best Master the worst servant, even Christ
himselfe a (o) *Iudas*: or that the worst Master may not some-
times be (p) blest in, and by a (q) good servant; as *Laban* in
Jacob: or that a *Nabal* may have such about him, as are honestly
affected to (r) *David*, and to such as feare God. Which instan-

f ver.10.

t Acts 10.7

u ver.11.2.

* Exod.10.38.

x 2 Sam 13.28

y ver.18.29.

z Luke 16.21.

a 10th. 24.15.

b Luk.19.9.

c Acts 16.31,

32.33.3.

d Philem.7.2.

e Invented at
the siege of
Thebes, & co-
-dened, in their
eyther supersti-
tious abuse, as
lotts, or cove-
-tous abuse, in
getting & gay-
-ning, both by
Cyprian, & our
Danequin in tra-
-ctates writ ex-
-prely against
them: as also
by the civil &
common lawes,
as appears in
the Digests, lib.
11. tit. 5. lib. 1. q.
h Gen.16.34.

n Philem.8.11.

cod.Lib.13.iii.43. & C epist. 25.6.42.43. f Rev. 3. 15.16. g Gen.21. 9.10.
i Gen.35.22. & 49.3. k Gen.34.35. l Gen.9.22. m 2.King.5.26.
o Iohn.6.71. p Gen.29.20. q Gen.30.27. r 1.Sam.25.14.15.

f Rom 9.15.16.

t Reademy O-
virgins repen-
tance, extant, in
fine libert.u Ob quam re-
lex sit spiritus
sancti gratiam
sibi non regens
tempore, et pre-
dicant patres.

* 2. Sam. 15. 12.

x Gen. 19. 4.

y Jer. 18. 8. &

20. 1. 2. & 28. 1.

G 37. 15. et 38.

4.

z Ruth. 27. 1.

39. 41.

Mark 15. 11. 13

a Ind 9. 4. 5. 6.

16. 17. 18.

b 1. King. 18.

20.

e 1. Reg. 32. 3.

d ver. 24.

c Of the trag-
icall ends of
both these, as
also of Giffrey,
Clarke, Dale,
Coxe, Beard,
Brown, Baul-
ding, Bradway,
Foxford, Pavy,
Long, Honer,
Elerker, Capon,
Sardine, with
many more per-
secutors. See at
large in Mar-
tyrol. &c in brief,
in the Acts, epi-
somized, fol.

378, 379.

2 Ier. 2. 8. 26.

ces prove thus much only: That God is a free spirit, and gives his grace freely, to whom he will, as he (f) will; neyther tyed to (i) bloud, affinitie, consanguinitie, nature: and that the worke of grace can no more be hindred, then the shining of the Sunne, the motion of the heavens, or the flowing of the (u) sea, in those that are his servants; though they may perhaps by the hand and tongue-persecutions of carnall masters (as too many religious servants and prentices in our cities, townes, and corporations experimentally and bleedingly feele) be too too much oppugned, opposed, discouraged, clouded, and eclipsed. It holding true in the generall, and in most particulars for all this; notwithstanding that in every state and condition (some few rarely excepted) the Governours and those under their charge, eyther in good duties, as *David* here, and his subjects: or in mischiefe and wickednesse, as did *Absolon* and * *Achito-
phell* against *David*; the elder and younger (x) Sodomites, a-
gainst just *Lot*; the Priests and the (y) people against *Jeremie*; the Scribes, Pharisees & *Synedrini* of the Jewes against (z) Christ; *Abimelech* and the men of (a) *Sychem*, against the seede of *Gideon*; *Iezabell* (b) and her Idolatrous Prophets, against *Elias*; (c) *Abab* and (d) *Zedekiah* against *Micahay*; *Ephraim* and *Ma-
nasses* against *Iudah*; the Seminaries and the Jesuites against the strictest, and greatest, & sincerest of the Protestants; *Gard-
ner*, *Bonner*, with their Officers, Officials, and bloudie Bayliffes, Summoners, Sherifffes, and Sargeants (such as Sheriffe *W. od-
roffe* (e) and the Bayliffe of *Crowland*) against the slaughte-
red Martyrs in the time of *Queene Mary*. *W^e many more
sympathizo, and gang together for like hold, in
one tyme.*

S E C T I O. V.

*How the godly or ungodly Minister leades many to heaven or
to hell by his life and doctrine.*

B^t of all the rest, as we have shoun in the Magistracie and private Familiess, this holds most authentique in the Ministry: that, according to the Prophets phrase, *Like Priest, like (a) people*; like Pastors, like parishioners. Seldome shall we see a flocke thrive under a carelesse Pastor, who feedes & cloathes him-

(b) himfelfe with their milke and wooll, leaving them to the Lyon and Wolfe. However I know that God can worke, as by weake meanes, so in & by wicked meanes ; feeding *Elias* even by a (c) Crow, as not tyed to any instrument, worthy or unworthy ; bringing water even out of (d) Rocks, good out of evill, and causing a prophesying (e) *Balaam*, even whether hee will or no, to blesse a people : yet nevertheless in all probabilitie, he that is ignorantly blinde and cannot see, a dumb Dogge that cannot (will not) open his mouth (as being full, fatt, and crambd with Steeples and *tot quots*) a cloude without (f) rain, seldome dropping, a drie nourse without milke, a mure fish, a tonguelesse Embassador, a blinde leader of the (g) blinde, a dark Lanthorne in a darker night : adding to ignorance or idlenesse, a dissolute life; sitting in *Moses* chayre, but neyther preaching nor practisung the doctrine of *Moses*, or of the Messias ; ay- ming at the bagge, (i) with *Indas*; seeking silver, not soules; the fleece, not the flock ; the place, not the grace of a Minister ; (praeesse, non prodeesse) his own (k) preeminence, not the peoples profite ; (o:ium cum honore) a Lazie life, a large command (which *Luther* taxeth in the Popish Prelates, and more then he, (l) *E- nymus*.) It is as probable (I might say, possible) that such a guide as this, should worke grace in a depending people, thus gracielesse himselfe ; as to bring water out of a flint, oyle out of a stome, light out of darkenesse : to excite to praise God, when our owne hearts are as hard as adamants, as congealed as yce, without any spirituall life or motion : to exhort others, as *Da- vid* here this people, to blesse God and yet wee in every Alehouse and Taverne, to belch out most horrible blasphemies againt God, as some doe ; I speake it to their (m) shame : to thunder out woes and *anathema's*, againt the drunkennesse of others, (n) by which God is dishonoured, the creatures profaned, Gods Image * defaced ; and yet our selves to make the Alehouse, or Taverne, or Tobacco-shop our studie, the Cardes our booke, the Indian weed our Inke, the pipe our pen, extracting out Sermons from the fume of the grape, the froth of the tap, the smoake of the quiffe. This makes us worse, and more monsters, then ever Africa bredde, then (o) *Munster*, (p) *Mandevill*, or (q) *Textor* ever writ of: to be even all voices,

like

b *Ezech.34.2,3*c *1.King. 17.6.*d *Exod.17.6.*e *Num.23, 18,*
19. *24.1.2,3.*f *Iude, v.12.*g *Math.15.14*i *John 12.6.*k *Cuius sedes*
prima, vissa lma.
Greg de pastore.
l *P.issim in col.*
*logynis.*m *Phil.3.18.19*n *Esa.5.11,12.*o *20.5.*See *M. Downe*

against drun-

kennes, in is

foure treatises.

o In his Cos-

mography.

p *Mandevill* in

his travells.

q *Textor in sua**Officina, finish-**ed by Zwinger,**and enlarged.**sic Lycobenus**de prodigiis, mul-**ta et miranda-**rat de monstra,*

^x *Heptaphon Echo, apud Plin. lib. 36. cap. 15.*
^y *Matth. 8.9.*

^{*} *Iob. 2.2.*

^z *2. Sam. 20.13.*

^{*} *Plus oculatus est filis, quam auriculares dicunt.*

^u *Gen. 27.32.*

^{*} *Luke 4.33.*

^x *Apud Virg. Aeneid.*
^y *2. Sam. 9.3.*
^z *1. King. 15.*

like (^x) Echoes, all tongues, Stentor-like, to cry and command ; no hands, no hearts, to execute ought. And sure when we say to our people, as the (^y) Centurion to his servants, *Do this, but do nothing our selves* : when, like Church-bells or Inn-keepers signes, we direct and call others in, to feast with Christ, as did his Disciples at the marriage feast, & yet hang out our selves, as markes & crosses by the high way: when we direct others how to journey towards Syon, and yet stand still, as the Iewes at the corps of (^z) *Amosa*, and never march foote forward our selves : when we set true notes to others, yet sing jarring notes our selves : seeming to steere from the rockes of sinne, yet making daily shipwrack our selves : giving caveats and cautions against these sinne-poysons, which we gulpe downe our selves. the people, which looke at the lives which we lead, more then at the doctrine which we teach ; our lives being to them, * ocular and reall Sermons, our words but verball : thinking we speake but for our pensions (as Lawyers for their fees) but practise according to our hearts persuasions : seeing us to have *Esau's* hands, though they heare us to have *Jacobs* (^u) voyce, as though we our selves knew another way to heaven : then what we teach them, (like some Vintner, that keepes a better cup of wine for his owne tooth, then that he drawes out to his customers) : they are so farre from being moved with our doctrine, which they see crossed and contradicted by our doings, that in their hearts ever (sometimes with their tongues) they bid us *Physitians*, * *Cure our selves*, and then they will follow our prescripts : otherwise they wil neither be phlebotomized by such Quacksalvers, nor be dyeted by such Empericks. And indeed, to looke more curiously into the point, is it likely that we should draw others unro good, when our selves are so bad ? is he probable to be a good steward to another, that never knew how to thrive himselfe ? (*nemo dat quod non habet*) can he beare others on his back, as *Aeneas* his father (^x) *Archies* out of the Trojan flames, that like *Mephiboshe b* (^y) or *Asa*, is lame or (^z) gowtie himselfe ? can he guide others amongst Cole-pits or Lime-pitts, that's blinde himselfe ? can he, in whose affections there's death to any good, and in whose life dissolution, kindle in others devotion ? can a dead coale kindle greene wood ? can any light his

his candle at a stinking candles snuffe, that hath onely (like hell fire) heate without (a) light ; stinke to offend, no light to delight ? can one drinke pleasingly at a puddle ? can one bring that which is cleane, from that which is uncleane ? can the poore people gather the (b) figges of noutishing edification, or the pressed grapes of right application, from the thornes and thistles of an unholie and vaine conversation ; or not rather the grapes of Sodome, the gall of (c) Gomorrah, such unsavorie rotten (d) figges, as will surfe the soule, and such fower grapes as will set the teeth on edige ? Therefore, to conclude this point, these premisses considered, let all us, whom God hath fixed in higher orbes, move regularly, that we may have a sweete and gracious influence upon these inferiours, that our persuasions joyned with our practise, may fall, as the first and latter (e) raine, upon the tender hearbes, yea, as the dew of Hermon, upon the fruitefull Vallie. Oh, we know, that masters worke goes best forward, which faith not onely to his servants. Doe yee (for so his trust and credulitie may bee abused) but, Doe wee such and such a businesse ; that sets his owne hand to the worke. The wals of Ierusalem are like to bee reedified, and their decayed houses rebuilt, by the remainder of the captivitie, when there is such a superintendent as (f) Nehemias : and when the Princes, and Peeres, and Elders contribute so largely and * liberally, as here in this Chapter, in Davids time, the worke is likely to go forward : so when the great Architects, the maine master builders, in the Church, Common-wealth, and familie, set to their hands and hearts, to the building of Gods spirituall Temple, to the setting forward of Gods plough, to the planting of Religion, supplanting of profanerie, and superstition ; then are wee likely to have many spirituall Temples erected, Dagon, and Baal dejected ; then may wee hope to see, as in the dayes of David and Salomon, a flourishing Church, and weale publike ; then may wee hope for Ioviall and Saturnall times, a golden age, not an age for gold, Ha:cyon dayes ; expect a happie harvest of peace, mixt with grace, when we have such seedes-men. When there is such light in the eyes, the whole bedy is like to be (g) enlightened ; yea this triple bodie, Oeconomical, Politicall,

a See Matthes
Green-woods
tormenting
Toothet, but
chiefly B Byses
of Christ's de-
scent into
Hell, in folio
alleging the
Fathers, and
scholemen co-
cerning hell
fire.

b Marb. 7. 15.
c Davi. 32. 32.
d 1er. 24. 3.
e Dom. 32. 25

f Nehem. 7.
vers. 1. x. 3. 4. 5.
* vers. 70. 71.

g Matb. 6. 25.

call, Ecclesiasticall enlightened, inliv'ned: chiefly, we in the ministerie, when our lights shine before men. This tends to the glorie of the Father (b) of lights; this shewes others, the way out of the darkenesse of Poperie, and profanesse: Oh our light of holy life, and learning, like the pillar of fire in the (i) wildernes, leades many out of the deserts of Zin, of sin, to their celestiall Canaan; as an adjunct to the light of Grace, taking light from the word of (k) light, or that word (l) Christ, who is the (m) light; as the Moone from the (n) Sunne: as the Starre did the Easterne (o) Magi, wee lead many to Christ. Oh when such a man as *Moses*, and *Aaron* goe (p) before, what Israelite will not follow after, and come chearfully out of the Egyptian bondage of sinne, and the power of the spirituall Pharaoh the Devill, to the constant resolved service of the true God, in the wildernes of the world? When the generall is a Lion, it will put valour into the Souldiers, though but Harts and Hares. The name of a *Scipio*, or *Cesar*, doth Romanize, and Masculine the most effeminate spirit. Oh, when such an Angel or (q) Starre, is fixt in a settled Ministerie, of whom the hearts of Gods people can give such testimonie, as Saint *Luke* doth of (r) *Barnabas*, *Paul* of (s) *Titus* and (t) *Timothy*, *Augustine* and *Chrysostome* of (u) *Paul*, *Posidonus* of (w) *Augustine*, *Basil* of (x) *Nazianzen*, *Benza* of (y) *Calvin*, *Melancthon* of *Luther*, the Church of Geneva of *Benza*, *Virell*, *Fauis*, and *Farell*, *Zunch* of *Zuinglius*, *Tygure* of *Gualter*, &c many Churches and Common-wealths of that zealous *Zanchy*, learned *Peter Martyr*, solid *Ballinger*, acute *Bucer*, with other laureat (z) English, Germane and Belgicke lights, shining in illumination of knowledge and sanctification of life: Such a man, such a Phoenix, such a messenger, one of (a) a thousand, shall declare unto man his righteoufnesse, binde up the broken (b) hearted, speake a word in due sealon to him that is wearie, turne the hearts of the Fathers to the Children, as was said of *Iobs* (c) *Baptist*. Where such a one is, his verie fame, as an oyntment powred (d) out, gives a sweete perfume, drawes hearers to him as the *Adamant*, *Iron*; as the *Cæcian* windes the *Humfrey*, quicke *Fulke*, melifluous *Playfere*, holy *Greenham*, dectring *Dm*, painfull *Willot*, &c. *conuulsis alijs*, a *Iob*, 33.23. b *Esay*, 61.3, v.31. c *Luke*, 19. v.17. d *Cant*, b, 1.2. *cloudes*:

b *Mark*, 5. 16.
b *Exod*, 40.38.

b *Verbum predicationis*.

b *Verbum incarnationis*.

b *John*, 1.1.1.

b *in vers. 4.*

b *Haurio lacum a sole, as sponge a aquam: Melichis, in lib. 2. ca. 9.*

b *Plinius ergo ab aris, lib. 4. do gen. anim. c. 10. alter Sol dicitur.*

b *Mark*, 2. 19.
b *11.*

b *Exod*, 13.18.
b *19.*

b *Exod*, 2. 1. &c
b *3.1.*

b *Exod*, 11.24.
b *1.1.4.*

b *2. Tim. 1.5*

b *De laudibus Pauli hom.*

b *In vita Augustini.*

b *In oras, fons-bris.*

b *In vita Cal-vinis.*

b *As that deep*

b *Whitaker, learn-*

b *ned Reynolds,*

b *zealous Per-*

b *kinke, eloquent.*

(e) clouds: yea, as *Orpheus* his Harpe drew (f) Trees, and Arions the (g) Dolphine. Yea as the sent, and odour, and beautie of the specious (h) Panther drawes the admiring beasts to admiration, irritation: the majestic of vertue being such, that even the vicious, that cannot attaine her, yet admire her, * as the Greces did *Hellen* and gaze on those vertuous ones her favorites, which are in eminent places, as the Owles and Beetles upon the Sunne. There needs no other Cummin-seed, to bring the Lords Doves to the Coates & windowes of Gods house: yea to build in the faire stuarie, then Gods voyce uttered by a sanctified organ. Yea whereas a wicked life, (as the smoake, and Rats, and Mice, and stinke drives Bees from their hives,) drives men from our assemblies, and makes them withdrawe, to their owne (i) perdition: On the contrarie, there should neede no other law, nor compulsion, nor Ecclesiasticall discipline, to bring to the meanes, whether Popish or Protestant, Athisticall or Papisticall refusants, or recusants; if there were in all our ministerie, which (binc illa lacryme) in manie places there is not, mortification and sanctification. Oh if such a one as *John* the Baptist, which was a burning light, preach even in the desert, in the obscurest corner of a countrie, hee shall not want hearers, even the proud Scribes, the Iustitiarie Pharisees, the sinfull Publicanies, (k) & the verie souldiers (thogh verie seldome too zealous) flocke to him, as the Ants to the Barne, and the Bees to flowers. And sure, (atlast to conclude) he that in the eminencie of his place, can with *Davids* heart and spirit, exhort others to blesse the Lord, and himselfe begin this spirituall song: shall have the hearts of a religious people to answere againe, as an echo, as the Congregation here did *David*, *They blessed the Lord.*

C H A P. V.
*David prayeth God as a Prince: Politically,
and enioyneth others.*

L Aftly (as the discharge of my last Bill) *David* as we have heard, doth not onely praise God, Personally, Publikely, Primarily,

e *Plin. lib. 2. 20.*43. 1. & *Aulus**Gellius ex Arib.**noct. 1. 2. lib. 2.**cap. 22.*f *Syntex. arist**mirabil. lib. 1. cap. 1.**pag. 205.*g *Plin. lib. 9. 2. 8.*h *Atelian. libr. 8.**cap. 40.** *Si videveris**mirabilis amores**excitares sui. Cicer.**o & Plato.*i *Heb. 10. 39.*k *Zek. 3. 7. 8. 10.**Math. 3. 10.*

* As he acknowledgeth, *psalms 1.1*
Innumarabiliis alio,
See the *History of Confessions in 3.10.*

2. Sam. 20.21

2. King. 12.16

2 Sam. 15.13

• *De visibili Monarchia.*

¶ In his principes, & in promissione Catholico-pastoris.

¶ In his Libels & letters to diverse disconsented spirits.

¶ In his Dolmās Chiefly the opposers of the oath of allegiance.

¶ *De mortis affectu Basiliſci.*
1. id. ii. 12. cap. 3.

Apian. ii. 2. e. 5.

* See all their blasphemous titles, they give their Pope, with their several authors quoted, by *Pelargus* in his *Italitimus, sive de Pon.* Our *D. Suscliffe de Pon.* *Rom. M. Powell de antiab.* *D. Bell. de onſif. Rom.* *Gen. i. 16. cō-*
irg the Pope
the Sun, the emperor to the loone.

Primarily, Perswasorily : but to expresse my selfe in the most significant phrases I can excoigitate ; Politically or Princely. For as he was Gods Lieutenant, and Vice-gerent here on earth, as hee had received his Crowne, his Scepter, his Diademe from God : So hee knowes it doth belong to his Regall office, and function, to establish, ratifie, confirme, and propagate, what did belong to the service and worship of God. He knew(what we know and acknowledge, as Christians ; and as true Protestants, professe, and protest, with all the reformed (1) Churches in France, Bohemia, Germanie, Saxonie, Scotland, Geneva and the whole Christian world,) that the Kings Majestie is within his Realmes and Dominions, in all causes, aswell Ecclesiasticall as Civill, and over all persons, aswell Ecclesiasticke as Laickes, next & immediately under Christ Iesu, supreame head and governour. There was no contradiction of this point in *David's* time, except (m) *Sheba*, (n) *Abſolon*, and some such like traytors, as would have made *David* officiperda, devoyde of all rule, and regencie, cyther in things spirituall, or temporall. Nor is there any question made of it in our time, except by (o) *Sanders*, (p) *Stapleton*, (q) *Cardinall Allen*, libelling (r) *Parsons*, the late *Endemon*, (or *Cacodemone*) *Becan*, and other moderne (s) *Iſuites* and *Fryers* ; who more then in the former Schoole-mens times, beat their braines, in hatching this addele-egge : which produced, hath proved the most dangerous cokcatrice or killing (t) *Basilisk*, to the depriving of Kings of their Crownes and lives, namely, that the power and authoritie of Christian Princes is subordinate to the Pope ; in spirituall things absolutely, as to Christ's Vicar, his *Legatus a latere*, his Substitute on earth, the head, yea the Husband and Brid-grome of the * Church : and in temporall things too, in *ordine quoad (u) Deum*, as they have relation towards God, (as their great *Goliath* distinguisbeth,) And that Kings, Emperours, and Monarchs, are to receive their Crownes and Diadems from the Pope, as the Moone her light from the Sunne, as *Innocent* the third verie innocently, or rather nocently, collecteth from a corrupted * Text, (which as his *Fryers* doe with other Texts, he wringes, as a man doth blood from his nose, or rather playes with, as a Childe

with a Rattle ; as though they made Gods sacred Bible, but a bable.) So that the managing of these Crownes, the use and exercise of these swords is limited to the Church, and by the Church, (as the Sea that's kept within her bounds) disposed to the sonnes of their Antichristian Synagogue (which falsely they call their Church: as the Harlot in *Salomon's* time pleades for the (x) Childe that's none of hers) who must have their direction in the improvement of their authorities : yea and their corrections too, (as had the French (y) *Henries*, the Germaine, (z) *Frederike*, our English King (b) *John*, with hundreds more) from his Holinesse, their spirituall father : With whose eyes they must see, with whose hands they must act, from whose mouth, as their oracle, they must speake : by whom, if they bee not as schoole-boyes prompted, yea as Hoppes and Vines, in their whole regencies propped, and supported ; their Crownes, yea their heads, (as the Turke with his *Bashawes*) must be lopped shorter by the neckes, and they wasted, and transported by *Barons* ferrie-boate to Hell, or Purgatorie, or some such odde place, God knowes whether, to answere their disobedience before *Eacus, Minos, Radamanibus*, or some such odde fellowes. Thus these Papall Princely cyphers, being merely some thing or nothing, as they are joyned or disioyned to or fro their Deified Pope (the true figure and forme of Antichrist, as he is * proved) they must doe little in temporal things, in spirituall things, nothing, without their light & ayme from *Peters* pretended usurping successor: to whom they are in submission and subjection, as a wife to her husband, as a childe to his Father, as a pupill, to his tutor, as a schoole-boy (foole-boy) yea I say further, as a servant, or prentice to his Master ; or which is yet more servile, as a Warde to his Guardian, or a Captive to his Conquerour; without whose placet, they must eyther sit still, or rise and fall. Such a yoake of Romish bondage by their owne grosse superstition, with which they are both blinded and bewitched, have Christian Princes layd upon their owne neckes ; more intollerable then ever those Egyptian, Moabitish, Midianitish, Cananitish Caldean, and Babylonian yoakes, which for their sinnes, or trials, the Lord successively layd on the necke of that untamed

x 1. King. 3. 22.

22.

y See *Sledan* in his chronicle, as also *Charlons* Chronicle, finished by *Merlancion*.

a His neck was trod upon in *S. Marks* Church in *Venice*, by *Alexander* the sixt.

b He resigned his Crown to *Pandolph* the

Popes Legate, *Anto. Dom. 1213* See *Stowes*, and *Speeds* Chronicle.

* By D. *Dewin* 2

B. of *London* -
Deix: M. *Powell*,
the Germaine
Sonnies, in their
learned Treatises, de *Anabiblio*
so.

c *Doms.* 32. 15.
d See the book
in folio called,
the *Councell of
Trent*, set out
by the well de-
serving paines
& petis too, of
M. B. on. 2.
g *Cardinal Cre-
scent*, writing
letters to the
Pope, March 25
was alighted
by the Devill,
in forme of a
blacke Dogge,
S. L. d. a. *Clement*
23. He died at
Vena. See
G. Marti french
history transla-
ted, pag. 197.

* *Annon. Rix*
homini, Phobi-
que Sacerdos.
Purgil.

* *Mos. 10 primo-
geniti Sathane.*
E. *Phili. 10 l. 9.*
c. 66. *Ibid. 1. 4. 13.*
delian. l. 1. c. 53.
g *Vt Scarabens*
in pila, ex fine
facto, mai. pluia
gigas, Julian. li.
9. c. 16. & *Aug.*
de morib. Manic.
c. 17. & *retract.*
2. cap. 7.

h *Gen. 4. 13.*
i *Mash. 17. 1. 2.*
k *Mash. 4. 8. 9.*
l *Vide Moreau,*
*de progressu Pa-
patus in folio.*

(c) *Heyffer Iesum*, rebellious Israel, *David* was wiser then thus; he was not as seduced Israel, as a Dove without a heart: he sends not to Rome for either leave or light, (though leave be light) to manage what belongs, either to his Civill, or Ecclesiastical jurisdiction, (as the Councell of Trent, that could not proceede in anie of their superstitious, blasphemous conclusions, without posting, and reposting to fetch the holy Ghost from (d) Rome; as a Bee in a boxe, as the jest was, who came at last, and frighted, in the forme of a blacke dogge, one of their chiefe (e) agents out of his wits.) Or if *David* had inquired for a Pope in his dayes, unlesse he had found out the Pagan * *Pontifex*, or some high Priest amongst the Iewes, hee might as well have sought for a man in the Moone, with a bush of thornes on his backe, or for a Needle (which had beeene needle) in a bottle of Hay: for we cannot say, as *Polycarpus* said of *Amarcion*, that the Pope was the first begotten sonne of the * Devill. nay, as they speake of some Toades or Serpents, that breed in the braynes and (f) marrowes of dead men; hee was hatcht since, by the warmth of that cockatrice the Devill, in the poysoned & corrupted braines of men living, or rather, as it's said of Gnats & Julects that breed of bloud, dung & (g) putrifaction; bloud was his first breeding, (as since feeding,) for from the bloud of *Mauritius* the Emperour, unjustly effusid by that treacherous *Photor*, some gnats of a stinging conscience, gnawing and vexing the Traytor, (as once (h) *Cain*, and most murtherers,) he having in this perplexite reference to *Boniface* the Bishop of Rome, as (i) *Iudas* had to the Pharisees, after hee betrayed Christ, as to his spirituall physician: and being superficially baulmed, and his wound skind over by this Quak-salver, he in requitall gave him (what the Devill tempted Christ with, and what hee most gaped after) worldly (k) honours, and glories, eyen this glorious Title of Universall Bishop of the whole world; his Diocesies extending as farre as the Devils. Thus crept he first out of his shell, in which he had beeene long inclosed: the mysterie of iniquite, being long a working, by degrees (l) commencing, and sitting in the Chayre of pestilence. But in *David* time, and in the time of the Patriarks, Prophets, Apostles, yea and the first sixe hundred yeautes after, (called the Primitive times)

times) as we(m)offer the triall; a man might as soone have scene a mil-stone fly in the ayre, as eyther Pope or point of Poperie, as now it stands (for all their vociferations and false lap-wings cries, of their Old Religion, Old law, Mother Church, and I know not what.) Nay *David* here askes not leave, eyther of *Gad*, or *Nathan*, or *Abiathar*, or *Zadok*, though hee were now Gods high Priest ; for the institution of this solemnitie, and for the Congregating of Israel, to performe these gratulatorie sacrifices, and oblations in my Text. *David* knew hee was *sui iuris*, free of himselfe, and stood on his owne legges, and that in all things that hee lawfully commanded, in God and for God (which limits indeed, both the power of Princes and the obedience of subjects (n)active, though not passive, as the learned discusse and determine,) *Nathan* and *Zadok* were to be obedient and subordinate to him, not hee to them ; which had beene a grosse confusion, and a *historen* protestation in Theologicall rhetorick. Indeed *David* consults (o) with *Nathan* about building the Temple (as *Saul* and (p)*Samuel* about sacrificizing) : and indeed it's an excellent harmonie, and the most *Lidian* consort, to see a *Moses* & an (q)*Aron*, a *Iehoish* and a (r)*Iehoiaada*, a *David* and a (s)*Nathan*, a *Baruck* and a (t)*Deborah*, a *Iosias* and a (u)*Huldab*, a *Salomon** and a *Zadok*, an *Ezekiel* and an (x)*Fsay*, a *Nehemiah* and an (y)*Ezra*, an *Ambrose* and a *Theodosius*, the Word and the Sword, Magistracie and Ministrie, the Prince and the Prophet, consult together ; as his Majestie at this day, as in the high Court of Parliament, & occasionedly since, with his Lords Spirituall aswell as Temporall, about even matters Ecclesiasticall, as Politicall, about building, or repaying, or purging, or perfecting Gods spirituall Temple, establishing, ratifying, rectifying his true and sincere worship. And if this liberty were not given to Christian Princes, to consult with their Clergie, that are made of their privie Councell ; they should be straighter tyed, then the very heathenish Romanists, that usually advised with their *Augurists* and *Flamins*, and the Persians & Chaldeans, that advised with their * *Magi*, and other Pagans with their wise men and Philosophers, both in warre and peace, upon all occasions. But *David* knowes his owne strength, how to stand on his owne bottome in this

businesse,

in Bishop *Le-*
w^l his chal-
lenge, in his ap-
ology for the
Church of Eng-
land.

n August. serm.
6. de rebus dom.
et epist. 666. &
in Psal. 124. &
Basil. reg. 7. &
Brev. & 114. &
201. & 204. &
in Decret. 11. 9.
ch. 92. 93. 94. 95.
habebat ex pa-
tribus regis
ergo illiscitum Ma-
gistratum man-
dam Daniel. &
trei priu. Dan.
3. 19. Ambrosius
Theodosius. &
Christianus qui-
dam Julianus, a-
pud Theodos. 1. 3.
cap. 22.

o Sam. 7. 2. 3.

p 1 Sam. 1. 8.

q Exod. 4. 14. &

5. 1.

r 2. King. 12. 2.

s 1. King. 1. 32.

t Judg. 4. 8. &

3. 1.

u 2. Reg. 22. 14.

* 1. Chron. 29. 22

x Esa. 7. 31.

y Nehem. 8. 9.

* Apud Celsium

Rhodius, Gellius,

Anton. Gellius,

Alexandrus, ab

Alexandro, Plu-

sarchus, sam-

alyz.

b 1. King. 22.

24.

a 1er. 20. 2.

* Psal. 82.

b Rom. 13. 1.

c 2. Chr. 30. 1. 2.

3.

d ver. 5. 22.

e 2. Chr. 23. 1. 2.

f Neb. 8. 4. 5.

busynesse, though *Nathan* had beeне (which hee was not) of such a Popish, proud, usurping Jesuited spirite, to haue contradicted this gratulatorie festivall (as *Zekiah* (z) in the dayes of *Misbay* ; *Hannani*, *Pashur* (a) and other falte Prophets in the dayes of *Ierewy*, crossed these best projects and proceedings which were for the welfare of Israel !) *David* knew, that a lawfull king, as he is called * *God*, is *solo Deo minor*, onely lesse then God ; and that everie soule is to be subiect to the higher (b) powers ; (and so consequently, Popes, Cardinals, and all Prelates, if they haue soules) and that every Christian Magistrate, as he is *custos utriusque Tabulae*, a keeper of both the tables of the Law : so he must looke that Gods plough goe forward, in duties religious towards God ; as *Casars*, in duties righteous betwixt man and man. And therefore as *Ez: k:ah* will ordaine and institute a (c) Passeover to the Lord, send and encourage the Priests and Levites to teach the thousands of (d) Israel, as (e) *Isaiah*, and *Nehemiah*, and (f) *Ezra* will caule the book of the Law to be read, expounded and interpreted in the eares of all Israel ; and so other religious kings of Iudah and Jerusalem, sitting at the Helme of the Church, as well as of the Commonwealth, steere both aright : So *David* here, besides the managinge of manie worthy and memorabile morall acts, for the good of Gods flock and heritage, over whom he was superintendant ; he also out of his discretion (or rather devotion) institutes this solemnitie in my Text, in which he exhorts and excites the people to holy and religious gratulations, for merites temporall and spirituall. Oh, as the practise is lawfull and laudable, against all Antichristian contradiction, as our English (g) worthies have convinced it, from Scriptures and all Histories, in Christian Kings that haue settled religion, rooted out heresies and hereticks, placed and displaced Bishops and Ministers, put *Zadok* in the place of *Abiathars*, called, ratified and approved generall (h) and provinciall Councells : so I desire it might have, what it deserves ; as the approbation, prayers, and prayses of all Christian subiects, so the zealous imitation of all Christian Princes, that so with *Davids* heart, doing *Davids* work, they might receive *Davids* wages, double blessings ; from God, from man ; in earth, and in heauen.

g Such as haue
writ against
Becan, *Endemon*,
and the oppug-
ners of the K.
booke, and of
the Oath of
Allegiance.
h See D. *Sut-
cliffe de Conciliis,
consira Bellar.*

SECOND PART.

Israels gratulation :

CHAP. I

From Davids spirit.

THUS wee have seene David act his part Piously, Publickly, Primarily, Personally, Perswasorily, Politically, and independantly as a Prince (on which I reflect, for memories sake :) now let us see briefly and succinctly, how the Congregation here act their parts ; and that is obsequiously, readily, universally. For as they obey Davids motion for the matter, bles- sing God : so for the forme and maner ; they obey willingly, speedily, without demurring, contradicting, procrastinating, e- ven at first motion. & for the extent, universally, *all the Congre- gation blessed God* (as may be hoped too) cordially and without hypocritic : their practise in all, & every of the points, as tuto- ring & teaching us what to doe in the like cases; so redarguing & reproving what we do not. First then, eye & apply the first act : As David sets them a good copie, they write after it ; they wade, where he breakes the yee ; they daunce after his pipe : he is as the *primus motor*, the first mover in these visible hea-vens ; they, as depending planetarie bodies, move after his mo- tion ; they receive spirituall sparkes, from his fires ; they are enlightened, heated by his example. This is well, when the people are truely religious, truely zealous, for the qualification and forme of grace, as is their Prince or their Pastor ; though they should come short, as the people did here in respect of Da- vid, of their measure of grace : for its something to be in the sec- ond and third place in a run race, (k) though one cannot at- taine the (l) first : its something for the widdow to offer her mite, *Luke 21.2.* though she have no more ; for a proselite Iew to bring Goats hayre, or Cammels hayre, (m) or Badgers skins, to the building of the Temple, though (as wanting gold, and silver, & purple) he can bring no better : its something to shoot

*k As in the O-
limpick games,
est aliquid pro-
digie tenus, si non
deum vult.*

*I There was
difference in
the valours of
Iashobeam, Elea-
zer, Abiphai, Ba-
niab, and other
of David's wor-
thies, yet all
valiant, . Chr.
11.10, 12, 15,
22, &c.
in Exod. 25.9.*

neere the marke, and to ayme the white, though it be not hit : its accepted, though poore Joseph, poore Mary, offer up but a paire of young (s) Pigeons, or turtle-doves, when their povertie will not afford Kydds, and Lambes. All are not strong men in Christ's family ; some are (p) Babes : all are not great Graduates in Christ's Colledge ; some are Tyroes, and but new-ly admitted : all have not grace in the like measure ; There is one glory of the (q) Sunne, another of the Moone, and another glory of the Starries : for one Starre differeth from another in glory, as one man from another in grace. There are diversities of giftis, but the same (r) spirit. All have not one faith alike, there's a weake faisch in the ofcdoubting, (f) oft discouising Disciples. in the Father (s) of the blessed childe. There's a strong faith in Peter, walking on the waters ; in the Cananith (u) woman, the Centurion, the woman with the sanguinolent (x) issue : all sonnes & daughters of beleeving (y) Abraham. There's a wondrous gift and measure of the spirit in (z) Daniel, praying three times a day : this our (a) David, with that perplexed Anna, (b) upon everie occasion effusing and pouring out his soule in prayer (c) abundant ; also redundant in the praises of (d) God : his heart ever meditating of good matters, his tongue the pen of a readie (e) writer : his inward (f) fires breaking out, in outward flames ; not contenting nor conteyning himself, but even at midnight he must rise, what to do ? not to light and smoake a Tobacco-pipe (as some that are besotted and bewitched with the weed) but to praise the name of the (g) Lord : Yea early in the morning he will rise, (h) preventing the morning watch. what's the businesse ? not to follow drunkennesse, till he be inflamed ; but as spiritually drunke with the wine of (i) devotion, as was said of Anna, to call upon God, to prayse him for his mercies, to offer sacrifices, as (k) Job did, for him and his. All come not thus farre, all have not David's measure : yet its well, if we come thus farre as this people here. He that hath a heart to pray, a heart to blesse God ; let him blesse God even for giving him such a heart, non cuius contigit, &c. Its a mercie above all mercies, to have such a heart ; a blessing above gold and pearles, the earth and all her treasures, pleasures, doth not equalize it : as it is the greatest plague and spirituall judgement,

• Luke 2.24.

p Heb.5.13.

q 1.Cor.15.41.

r 1.Cor.12.4.

s Math.8.16.

Luke 24.38.

t Mark 9.24.

u Math.15.27.

v Math.8.10.

w Enke 8.49.

y Gal.3.9.

x Dan.6.10.

a Psal.17.1. &

51.1. & 55.17.

b 1.Sam.16.15.

c Ps. Psal.4.1.

d 5.1. & 6.1. &

22.1 & 38.1.

e Ps. in Psalm.

ante recitatio.

f Psal.45.1.

g Psal.119.62.

h Ps.5.9. & 88.

13. sic Iudei 0.2.

5.15. & Christi-

anidim, us 17.8.

Plin.Ion. epis.

ad Traianum.

11. Ista.5.13.

z Ebor. Anna

aff. vino devotio-

nie.

k Job 1.5.

ment, to have a (*l*) *Pbanobs* heart, a (*m*) *Nabobs* heart, a hardned, a sluggish, a sensuall, a sottish (*n*) heart, chiefly a grudging, a murmuring, a blasphemous heart, as the carnall Israelites had. If thou hast rather heart then Art, how to expresse thy praises, be not altogether discouraged: a sparke of fire is fire, and a sparke of grace is (*o*) grace. but fuellize this sparke; grow in this and other graces, in the use of the meanes. For as a dead coale that burnes not, is no fire; as a dead trunk that sprouts nor growes not, hath in it no lively sap: so grace that growes not, that moves not more then a dead child in the womb, is no grace, more then a painted fire is true fire. its meerly imaginay, europian & conceited, the verie *Idea* of the braine, ungrounded in the heart. Therefore strive for perfection; get thy heart, soule and spirit in tune, to praise thy God. Oh there's no greater argument of the sinceritie of any grace, then that it is of a growing nature: as the childe, that growes in the womb, from an *Embris* to perfection; as the corne, that growes from the seed to a blade, from the blade to the eare, from earing to a ripening harveit. It must not stand still, like *Joshua's* (*p*) Sunne; nor go back, as in *Abar* (*q*) Dyall: but forward, as in the firmament. Everie Christians motto, must be that, which was *Charles* the first's: *Viterius*. still forward. And for this cause, imitate (as Sempsters) the best patterne, write after the perfectest copie. He that will have a pleasing object for his eye, had better view the Sunne then any Starre: he that will Poetize, will rather imitate *Virgil* or *Quid*, then *Bavins* or **Menius*: he that would be a good Rhetorician, will imitate *Tully*, (*r*) *Demosthenes*, or *O'sorins*, rather then an obsoleete & barbarous **Fryer*. Oh as we imitate the best in Nature, in Art, let us be as wise for grace. Now (excepting Christ himselfe) I know not a better patterne of imitation, of meere men, then *David*: therfore as *Thes*. *ss* is said to be restlesse in spirit, in his emulation of (*r*) *Helen*les; *Achilles*, in imitation of *Thes*. *ss*; *Alexander*, in imitation of *Achilles*. *Cef*.*v*. in imitation of *Alexander*. And as *Tbemistocles* is said to take no rest, afer that hee had heard of the Trophies of *Miltiades*: so I wish that wee, in consideration of that excellent spirit of zealous devotion, gratulation, sanctified affections in *David*; might be stirred up to pray (as (*f*) *Elisha* once

l. Exod 3.19.
m. 1.Sam.25.
n. 37.

n. Ex.6.10.
Math.13.14.

o. See M. Per-
kins his graine
of Mustardseed
his Dialogues;
M. Greenham
his consolatory
letters. M. Ho-
ward his strong
help, chap.19,
20,21. M. Dow-
nham his Chri-
stian warfare,
& questiones
Bachman ens.
1.9.55,56.143.
131,132,133.
p. 10.10.13.13.
q. 2. King.19.
21.

** Qui Bavins*
non amas, quis
tua.

x. Vid. Inflatus.
Quintil.

** Such as *Me-*
nor, *Bartles*, *di-*
scipulum do *tem-*
pore, or such
whose Latin i
as barbarous:
their matter
*oft fabulous.**

x. Apud Cesa-
renum, in catalogo
glorie mundi.
f. 2. King.2.9.

for the spirit of *Elia*) that it might be doubled, or at least singled upon us: that with this Congregation (*David* preceding us) we might in some good measure, some sanctified manner, blesse God, as *David* did; since not one of us in a multitude, but for one mercy or other, we have occasion in particular (besides generall) as *David* had. Oh that we would not suffer our eyes to sleepe, nor our eye-lidds to (t) slumber, neither the Temples of our head to take any rest; till we found our hearts the Temple-house and habitation of that spirit, which would cause us to doe as *David* did.

1. *Psal. 132.3.4.*
4. 6.

But alas, my doubts and jealousies be, that we have frozen and congealed hearts, turned as hard as crystall, by a (u) continuall freeze; that, as *Nebuchadnezzars* Image, though we have many excellent heads of * gold, both in the Magistracie and Ministry, abounding in this and other graces: yet the feet of our Commonaltie be of meere clay, hardned rather for breaking, then dissolved as waxe, melting as did onte *David's* mollified heart, by the Sunne of * mercies.

Expostulation.
a *Degeneratio-*
ne Christiatis, le-
ge apud Plin. li.
36. cap. 22. Vin-
centium lib. 5. 54.
b. *Arist. li. Me-*
mor & vigilab-
ilis.

* *Dan. 2.32.33.*
b. a *Sam. 12.7.*
b. 13. ver. 5.

S E C T I O. II.

Israels obedience, in duties Moral, *Theologicall.*

Math. 8.9.

Gen. 1.10.11.
As amongt
ne Disciples
Ch. 2.27. & 3.4.6.
nd primitive
christians, in
hat measure
nd manner vide
nd *Lectorum in-*
num. fol. 142.
3. *Ch. 6.*

A Gaine see the obedience of this people, how flexible, how docible: *David* no sooner exhortes them to prayse and blesse God, bat all the Congregation blessed God: *David* prevaines with one word, with one motion. This people (a patterne of all good subjects, in obedience to the Magistracie; of all good Auditors, in their obedience to the Ministerie) are to him as the Centurions servants in the Gospell: Hee bids them do this, & they doe (x) it: yea I may say, without exception I hope, or construction; they are to him as the creatures unto God, in their first production, *dixit & factum* (y) est. Such quarters *David's* people keepe with his prescript, that his will (nay his word) is their worke: there is you see, as it were an Identitie of will, betwixt this best Prince, and these good people, as in perfect friendship, *unum cor, una anima*: (z) one heart

heart, one minde, or (as should bee in all Christians) unitie, and amitie. They did walke by the same rule, minding the same, thing, as Saint *Paul* prescribes his *Philippians*, *Philip. 3.* verl. 16. No sooner is the counsell out of *Davids* mouth, but consent in an instant, *in punto temporis*, even in a trice, is in the peoples hearts. Their mindes concurre with his motion; even as *Naphtha*, it suddenly takes fire, at sight of fire. Oh the love, the loyaltie, the obsequious obedience of this people! worthy of living admiration, loyall imitation, of all good subjects. Much is writ of that subjection, which the Turkish *Begler-begges*, *Bashawes*, and (a) *Timorites*, yea even his *Mutes* and *Asappi*, or *Plebeians*, yelde to their Ottoman tyrant: as, that at his command, they will leape into waters, (as some of *Zerxes* nobles, are said to * doe, when the fishers boate in which he fled, was over ballanced) to save their Kings life; they will kill themselves, as an acceptable sacrifice to *Mahomet*, fill up pooles and ditches, at the siege of some Citie, for his better scaling the wals. Which hefts, as it's pride in him to injoyne, so it's superstitious follie, in them to obey: against the light of grace and nature, any man to bee *felo de se*, a selfe murtherer. So, as wondrous strict rules of subjection, are prescribed by that *Frances*, and *Dominicke*, and (b) *Benedict* to their novelists, and young Fryers of their Orders, to be performed to their superiors: so hee that reades *Cassianus* his (c) collations, and other of their recollections, shall see these Juniors performe such subjection to their Seniors in some strict taskes, injoyned, as for my part, (d) *sepe risum, sepeque bilem movere*, I have sometimes laught at, sometimes pitied these deluded ignorants. But quis requirit? who ever required such things, either in the active commanding Fryer, or in the passive observant Foole, excepting blinding and bewitching superstition? But in true, and religious, and rectified obedience, who doe we reade more forward, and prompt then this people? (e) *Aaron* indeed, as after (f) *Gideon*, calls for the peoples Iewels and eare-rings; and they as readily part with them, as the *Egyptians* did depart with (g) theirs: but to what ende and purpose? To make a Calfe, to erect an Idoll to worship: As what will not an Idolatrous people part with, as is seene at this day, amongst our

a Of all these Turkish Officers with their subjection, see the Turkish historie, *passim*, &c purchas his pilgrimage, lib. 3. cap. 9 pag. 244 248. in principio *

* Apud Brusoniu[m], s[ic] de obediencia.

b De regulis Francisci, Dominic[i], Benedicti, & aliorum, vide apud Hospiniatum, de origine Monachorum.

c In collas, Cofiani, multa & mira habentur exempla passionis, ino rix credida de subiectione Iuniorum, erga inferiores.

d Sepe risum, sepeque bilem vestri movere sumulius. Horas.

e Exod. 32. 3.

f Judges 8. 24.

g Exod. 32. 2. 3.

h Of the force
of superstition,
evē above true
Religion, in
Iewes, Turkes,
pagans, papists.
See hundred ex-
amples in Gor-
lianus his Theo-
logical axioms
circ a medium lib.
in 4to.

i *Indo. 17. 3. 4. 5.*

k Wē see to
our grief al this
verified in our
Sentre, and
superstitious
Irish Laytic.

l *Ezra. 7. 14.*

* m. *Chro. 29. 7.*

7.8.9

* De isto Mau-
soleo Marlinus
libr. 6. cap. 18.

o De struttura
Pyramidum. Me-
la, *lib. 1. cap. 5.*

Plin. *lib. 36. 6. 12.*

Sabu *lib. 16. Sic*
de Colosso Solis,

Sabu *lib. 11. Ite-*
der. lib. 14. cap. 6.

p Mira de iisus
Maribus, *Orofus*
lib. 2. c. 6. Q. Cori.

lib. 5. Euf. de pra-

par. *Evang. lib. 9.*

cap. 4.

* De iēplo Dia-
na, prater Strak.
lib. 14. Plin. libr.

36. c. 14. Aug. de

Civis. *Dei. lib. 21. cap. 4.*

m Of the excellencie of Salomon's Temple, *Vide Ruffin. apud Enesc. lib.*

11. cap. 23. Chrysostom. 86. Seneca. *Bibli. lib. 6. Maiolus pars. 1. Coli. 24 pag. 736. practice Mogonotum*

in Monte Calugaria, cap. 4. pag. 20.

common (b) papists, for such a purpose: not their gold, nor their silver, is deare to them: it flies as freely as from Michakes mother, though it be eleven hundred (i) shckels, to the making of a graven Image, a Shrine, a Crosse, a Crucifixe. The Priests neede but aske and have, if it be the bloud out of their veines, much more their silver out of their purses; which, to the impoverishing of themselves, to the wronging of their tat:red (k) backes, I am sure the wringing of their bellies, the wrangling of their hunger bitten babes; they part withall as willingly, to the maintenance of Idolatrie, and superstition, as their Iewes here in my Text, (as also in the dayes of Moses, and (l) Nebemiah) contributed freely to the service of the true God in true Religion. So wee have reade, and seene (besides the dammaging and indangering of their soules and blouds, the everlasting blotting, and branding of their houses, and names) how prodigall, how profuse, even to a marvell, some traytors have seene of their goods, their lands, their moneys, their meanes (as might be particularized in Winter, Peerey, Digby, and our late digging powder Pioners, besides all others) for the effecting of their sanguinolent and bloudie plots: when the same parties perhaps are tenacious enough, and as hard to be drawen and hewen as rockes, to any good duties. But Davids Peeres, and people here are as propense, and readie, upon Davids first motion, to part with thousands, and ten thousands of their tallents of gold and silver, lead, and brasse, to the best imployment; the edification of a * Temple, more famous, for worke, then the Artheneisahs * Mansolum, the Sunnes Colosse, the Egyprians Pyramides, Babylons p wals, *Dianas* * Temple, or the best buldings that ever (m) were: but more famous for the end, as it was to bee a habitation for the mighty God of Jacob. Yea they part not onely with their gold, but with their goods, with a thousand Rams, a thousand Lambs, a thousand Bullockes; yea they are obsequious in a greater nature then all this. For alas the power and life of Religion, consists not in the abdication of those outward things, in profes-

sion of voluntarie povertie, no, nor in abstinence and fasting from the creatures, nor in afflicting and whippiug the bodie, as the Papists make it: for then wee should have formed the verie pith and life of Religion in *Digenes*, *Thales*, *Milesius*, *Cleantes*, *Fabritius*, the Indian *Bragmans*, and *Gymnosophists*, who in austurie and strictnesse of life, in abdication of these externalis (to omitt the whipping * *Baalites*) did live as strictly, as any Papist of them all, as any Monasterian; yea, perhaps as any Hermite whose histories (v) dignifie, for their wondrous abstinencie and continencie. But the power is in the inward life of faith, of the life of grace; the life of the spirit, moving, stirring, animating the very inwards of the soule, to blesse and magnifie the Lord in the inward man: rejoicing in the Lord, and expressing these hidden flames, by hearts breaking out, in sudden extasie raptures, Eucharisticall thanksgivings, Hymnes, Songs, Psalmes, as *David* in the Psalmes: as hee and his people here, & as *Augustine*, *Bernard*, *Enschme*, in their meditations, and soule-soliloquies. This is that pith, that marrow, that luster, that life of Religion, that power of godlinesse,* which a naturall man, a Civill, a Morall honest man, an Hypocrite, a Pharisee, a meere out-side Christian, a Ceremonious obseruant Papist, never attained to by many degrees; never knew it, never felt, never found it in his owne soule. It's a riddle harder then *Sampsons*, a mysterie, an *Enigma*, which they know not, because they plow not with the best theyffer, the spirit: It's a marke they never hitt, a Note above *Elathis*, which never aniesung, but the Lords true *Na'hanuels*. And this sacrifice of true prale, *Davids* Princes & people, offer up to the Lord joynlyt and mutually, with *David*: which argues they were possest with the same spirit, which workes the verie same effects in severall subjects, Gods severall servants, how ever diversified and differenced in respect of age, sexe, state, or condition of life: yea how ever, separated in respect of times, or place: as the saime Sunne hath the same power, heate, light, influence, (how ever differing in degrees, in severall Climates,) on the scorched *Negro*, the tawnie *Muscovite*, the remote *Indian*, the *Rusian*, *Persian*, *Turke*, *Christian*, *Barbarian*, and who ever it reflexeth upon.

* 1.King. 18.23

¶ Of the strictnesse, & austurie of S. *An-
drew*, *Paulas*,
Simplici, *Pante*,
Masarius, and
other Hermits,
reade in *Zozumi*,
lib. 4 c. 23, in *Sor-
cerus lib. 4. bill.*
c. 23, in *Cassian*, l.
2. *Gaffrion* c. 26
Orta, 49, chiefly
Hespinian, do or-
iginis *Monocha-
tis*.

* See this par-
ticular largely &
soundly discus-
sed, & convict-
ed, by M. *Bolton*
his discourse of
true happiness,
on *Psalm. 1*, and
M. *Dike* of the
deceitfulnesse
of mans heart,
& M. *Negri*, his
Posthumus
booke of mans
active obed-
ience.

S E C T I O N III.

Obedience to God and Cesar, in God and for God,
inioyned every Christian.

THAT which concernes our selves, as grapes pressed for our physicall drinke, by application, is this: That we should sympathize with Davids people, as we that are the heads and eyes, must be studious by governing and teaching; to go in and out before you wisely and worthily, carrying our selves as David (a) did, as being on a publick stage: God, men, and Angels being our spectators: our eclipses and slips being too lone discerned, and too fatally presaging evils to our selves and others, like the eclipses of the materiall Sunne. As * we, I say, for many reasons premised, must doe famously and worthily in (p) Euphratæ, where we are planted, and our candlesticks placed: so you, that are the Commonaltie, the Laity & bodie of the people, must be obsequious to whatever you are legally and warrantably prescribed, and perswaded by us: first, you must, like this people, be flexible and tractable to what you are moved in religious duties of pietie to God: such as 1. hearing the word; 2. receiving the sacraments; 3. sanctification of the * Sabbath, you and yours; 4. frequent and fervent prayer, in your owne hearts, in your owne houses, such as (q) Iosuah, (r) David, and other religious families used: 5. humiliation for sinne, such as is prescribed by (s) Iacob, (t) Zachary, (u) Ionas, * Peter, & was practised by (x) David, (y) Nebemias, the (z) Ninevites, (a) Ester, Mordochæus, (b) Ezekiel: 6. catechizing your children, as David and Bethshebab did (c) Salomon; Eunice and Lois, (d) Timothy; Abraham his (e) Iсааt; Hellen her (f) Constantine: 7. praising of God, in the observation of solemn Feasts, and thankefull commemorations of mercies received, and judgements prevented; as for the coronation of our soveraigne Lord the King, the safe reduction of our Prince, his Majesties preservation from the Gowries conspiracie, from the powder Treason; as the Iewes solemnized their Purim upon the like (g) occasion: 8. or it be the observation of publicke or private Falls, as the King of

• 1. Sam. 18. 30.

* Vide apud Ly-
censem de pro-
digis.

p Ruth. 4. 11.

* See D. Bonad
of the sabbath.
M. Dad on the
fourth Com-
mandement.

q 1. 1. 24. 15.

x 2. Sam. 6. 20.

f 1. 1. 2. 12. 17.

t 2. Zach. 1. 12.

u Apud Iohann,
cap. 3. 7, 8.

w 1. Pet. 5. 6.

x Psal. 6. 6.

z 2. Sam. 16. 12.

y Neh. 1. 4.

z 1. Ion. 3. 10.

a Eph. 4. 16. 1.

b 2. Chr. 32. 25.

c Prov. 4. 5.

d 2. Tim. 1. 5. &c

3. 16.

e Gen. 18. 19. &c

22. 7.

f Euseb. in vita

Constantini.

g Eph. 9. 26.

Nine.

Ninevie enjoyned his Ninevites, *Jon. 3*. Secondly, you must be morigerous and obsequitous, to cuties of charitie, enjoyned you to your brethren: such as giving to the needie, as did (*b*) *Iob*, (*i*) *Dorcus*, (*k*) *Zacharus*; fergiving your enemies, as did *Stephen* the (*l*) protomartyr, and Christ himselfe, their (*m*) persecutors; *David*, reviling (*n*) *shemei*. Thirdly, being hospitable to poore strangers; such as here in abundance come over, fat and full, like (*o*) *Naomi*, but go back again *marah*, poore and bitter, lanck and leane, as purse-purged: Oh relieve such as (*p*) *Abraham* and (*q*) *Lot*, the pilgrim Angels in the formes of men; as the good old man of *Gabes*-*gilead* (*r*) lodged the distressed Levite, as *Gaius* the Host (*s*) of the persecuted Saints. Oh you that are as *Josephs* here, well planted, doe not forget your English brethren, (*t*) whom necessitie drives hither to seeke for corne and coine, thinking here be golden grapes, but deceived, as Christ by the promising leaves of the barren (*u*) *figge-tree*. Fourthly, feed the hungry: let the backes and bellies of the poore blesse * you; let *Lazarus* have the (*x*) crummes in your feasts, still remember the afflictions of * *Joseph*. Fiftly, be engaged for those that are approved honest, though poore; that have willing hearts to pay all creditors, though weake hands: support them, as *Aron* and *Hur* did wearied *b* *Moses*. *Salomon* condemnes not all * suretisship, but onely gives caveats, that a man ensnare not himselfe for carnall & carelesse companions: charitie both beginning at home, and standing with providence and discretion; otherwise, circumstances swaying. Its an aet of charitie and Christianitie, to undertake for some; as *Paul* did for (*y*) *Onesimus*, as *Ruben* for his brother (*z*) *Beniamin*, as the good Samaritan for the wounded (*a*) Pilgrim. Sixthly, comfort the sad hearted; as *Boaz* did (*b*) *Ruth*, as the Jewes did mournfull *Mariba* (*c*) and *Mary*; as Christ himselfe comforted the weeping widdow of *Nain*, the disconsolate daughters of *Ierusalem* (*e*), and his owne dejected (*f*) Disciples: chiefly, if their mourning be for sinne, poure oyle into their wounds, binde up the broken (*g*) hearted, speake a word to the wearie in due season, declare unto them their (*h*) righteousness; revive them out of their dead swoune, by application of that true *aqua vita*, the waters of life, the promises of grace, made to the (*i*) thristie.

- h* *Iob* 29.13,15
- i* *Act* 19.36.
- k* *Luke* 19.8.
- l* *Act* 7.60.
- m* *Luke* 23.14.
- n* *2 Sam.* 16.11.
- o* *Ruth* 1.20.
- p* *Gen.* 18.1,7.
- q* *Gen.* 19.1,2,3
- r* *Iudg.* 19.20,
- s* *21.*
- f* *Epist. Iohann. ad Gaium.* v.5.
- t* *Amos* 6.
- Gen.* 43.
- u* *Mat* 21.19.

- *Iob* 29.12,13.
- x* *Luke* 16.21.
- *Amos* 6.6.

- b* *Exod.* 19.12.

- *Prov* 6.2.
- See the Sermon extant on this Text, called a *caveat* for suerties.

- y* *Philem.* v.18.
- z* *Gen.* 42.37.
- a* *Luke* 10.35.
- b* *Ruth* 2.13.
- c* *John* 11.31.

- e* *Luke* 23.38.
- f* *Iob* 16.20,21.
- g* *Esay* 61.1.
- h* *Iob* 33.23.

- i* *Esay* 55.1.
- Micah* 3.6.

k 1st. 21. 15. 16.

l Luke 7. 50.

m 2. Cor. 2. 6. 7.

n Act 9. 17.

o Act. 2. 37. 38.

p Act. 16. 30. 31.

q 1. Tim. 2. 2.

r Rom 15. 20.

s Coloss 4. 3.

t Thess 5. 25.

u Tb. 3. 1.

v Luke 1. 13.

w Gen. 35. 21.

x Gen. 17. 13.

y 18. 23.

z 2. Sam. 12. 16.

a Gen. 24.

b Act 7. 60.

c Luke 23. 3.

d c. Sam. 12. 19.

e Exod. 8. so for

rebeling Israel,

Numb. 16. 22.

for Miriam,

Numb. 12. 13.

f 2. John 5. 16.

g See D. Deni-

fsons Sermon of

the sin against

the holy Ghost.

h Mark 3. 28.

i Matth. 5. 44.

Luke 6. 28.

Rom. 12. 14.

k Pet. 3. 9.

l Gen. 20. 17.

m Numb. 16. 22. &

n 21. 8.

o 1. Reg. 13. 6.

p Psal. 109. 4.

q 1st. 11. 13. 19.

r 2. Cor. 4. 12. Ex-

empli Mois. Da-

vid. Jeremia,

Pauli, &c.

s Heb. 3. 15.

t Matth. 11. 29.

Its more mercie, as the object is more excellent, to comfort a fiske soule ; as Christ did sorrowing (k) Peter, weeping (l) Mary Magdalen, Paul the penitent (m) Corinthian, Ananias humbled (n) Paul, Peter the heart-pricked (o) Iewes, Paul and Silas the affrighted and afflicted (p) Taylor : then to helpe and heale a fiske bodie. Seventhly, pray for all men ; 1. chiefly for Kings and (q) Rulers, as the Iewes did for the Princes of Chaldea, in their captivitie, Ier. 20. the primitive Christians for the Emperours : 2. for Ministers and Preachers, as the Churches of Colossia, Theffalonica, Rome, Corinth, & (r) others, did for Paul : 3. for thy wife & children, as Zachary for his (s) Elizabeth, Iudas for his (t) Rebecka, Abraham for his (u) Isemael, David for his sick * childe. 4. for thy houſhold & servantes, as the Ceturion for his, Matth 8. 5. and Abraham for his (x) Steward : for thy enemies and persecutors, as Stephen for those that stoned (a) him, Christ for those that crucified (b) him, Samuel for those that rejected (c) him, Moses for (d) Pharaob that opposed and hated him. lastly, for all men, even Iewes, Turkes, and Pagans, except for those that sinne unto (e) death, as did Iudas, (f) Iulian, and the wilfull malicious * Pharisees ; yea for our enemies, as is commanded, and hath beeene (g) practised. Lastly, you must submit your ſelves, even to performe * these dueties morall and politicall, that are prescribed you : Masters to servantes, servantes to masters : Husbands to wives, wives to husbands ; Parents to children, children to parents ; Magistrates to ſubiects, ſubiects to magistrates, paying ſcott and lott, taxes and ſubſidies, homage and honour, tribute to whom tribute belongeth. All which, because they are very manie, and numerous in their particulars, I referre you to ſuch as have generally intreated of them : onely in all these ſpeciall and ſpecificall duties, I enioyne your ſubmiffive obedience this day. As Davids people yeldeled themſelves to one, ſo doe you to one and every one of them : *Today if you will bearre the Lords voyce, barden not your hearts, as is the (h) provocation.* Be not clay, leſt you be cruſht asunder ; but melting waxe, taking the ſeale and impreſſion of grace : draw like ſilver thredes in the furnace: bow your neckes to God : take on you the yoake of (i) Christ that is easie, and his burthen which is light ; which wee, as his mouth and messengers, impose

impose upon you. If you consent and obey, you that are here planted shall eat the good things of the (k) land : but if you ^k *Ezay* 1.19. refuse & rebell, you shall be devoured by the sword, or famine, or other plagues ; for the mouth of the Lord hath spoken it. you shall be spewed out and disgorged, as the * Cananites, and ^{* *Judg.* 1.10.} wiped as a man wipeth a dish, turning it topsy-turvy, upside ^{12.} downe. I set life and death before you, this day : chuse life : (l) chuse whether you will be Oakes, stubbornly resisting God ^{1 *Deut.* 30.19.} and his ordinances in the Magistracie and Ministracie, as did the (m) Iewes ; or Reedes, bowing, bending, flexible, docible, obedient to whatever the Lord in and by us, shall enjoyne you : as this people were here unto *David*. Knowing that the despising and resisting of us, is the despising, yea despiting of God (n) himselfe : as the contempt of *Ezekials* (o) Posts, and of *David*s Embassadors, were (p) revenged as the contempt of these two Kings.

S E C T. I V.
Obedience Civill, Ecclesiasticall, Theologicall, the life and
soule of Religion.

OH let us know, that as disobedience is as the sinne of witchcraft, yea plaine treason and rebellion against the (q) Lord : so obedience is the very life, and *genius*, and *soule* of Religion. 1. If a weeping eye did speake a man religious, then (r) *Isau*, Israel, at her worst, had teares at (s) command : like the (t) Crocodile or (u) *Hyena*, even when bloodshed and fratricide was hatched in the heart of the one, and flat rebellion purposed in the heart, practised by the hand of the other. 2. If a hearing eare did speake and proclaine a religious man, we have *Herod* hearing * *John*, yet beheaded *John* ; hearing him as a Saint, living still in his lust as a beast, butchering the *Baptist* as a *Divell* : we have the *Scribes* & the *Pharisees* *Johns* auditors, yet a generation of (x) Vipers. 3. If a confessing tongue did alwayes demonstrate a religious heart, we have *Cain* bellowing out his (y) murther, *Iudas* roaring out his own treason, (z) in the languishing anguish of their soules ; *Saul* himselfe, with much adoe, bleating out, *I have (a) sinned*, yet the first

q 1. *Sam.* 15.23r *Heb.* 12.16.s *Deut.* 1.43.44.t *Vincenius ex**Physiologo, nat.*h^r 3.ii.17. c.606u *De Astria,**Hyena, lacry-**mantis, lege A-**rist. lib. 8. c. 9.**Vincent. lib. 19.*c.61. *Aelian. l. 6.*

s.13.

* *Mark.* 6.20.

28.

x *Massh.* 3.9.y *Gen.* 3.13.z *Massh.* 27.3.a 1. *Sam.* 15.23.

24.

b. 1. 10b. 3. 12.
c. Gen. 4. 13.
d. Job. 17. 12. &
6. 70.
e. 1. Sam. 15. 26,
28.

f. 1. Sam. 16. 14.

g. De salute Sa-

lonianis. l. 1. a. 1.

Soso maior, pref.

in Genes. & Lor-

vinus in Eccl. c. 1.

allegantes Patres

& argumenta-

producentes.

h. Precipue

Bellarum. confut.

à Zanchio de

preservatione

Sanctorum, &

notissimum Willist

in fine Synopsis

Papistar.

* 2. Sam. 7. 15.

i. Luke 18. 10.

k. The speech

of Northampton

extant in print,

against the

powder tray-

tors.

* Wicked men

in the Scrip-

tures are oft

compared to

beasts. Psal. 57. 4

& 58. 4. Esa. 1. 4

Math. 7. 6. Luke

13. 32. 21. 2. 12.

1. Matb. 6. 7.

* Dan. 5. 1, 2, 3,

branded for a (b) Reprobate, (c) Runnagat : the second, for the sonne of (d) perdition : the third, for a man ejected, rejected of (e) God, vexed by (f) Sathan ; in all probabilitie, as certainly damned as Salomon was (g) saved : though some Scepticques question both the one ana the (h)other, as if they would finde a knot in a Bul-rush. 4. If praying did alwayes prognosticate piety, we have the Pharisee: (i) prayers, preying upon the poor; under pretext of Fasting and prayer, devouring widdowes houses : we have the worst of the Iewes, like evening Wolves, in their extremities howling upon their bedds ; yea the proudest Pharisee that ever shewed to the Lord all the Pedlars pack of the trumpery of his owne Iustitiae workes, we have him in the Temple, as busie as a Bee, praying, or prating at the least : Yea that Papist that will eate his breaden god, upou a bargaine of (k) bloud, even when he goes (by a plot as deepe as Hell) to blow up the Parliaiment house as high as heaven, will pray over and over his Rosarie, roule out a hundred *Aves* and *Pater-nosters*, sollicite every hee and shee saineted friend, that he hath in the court of heaven, to prosper his bloudie project ; yea this meritorious act must be committed (and commended too) to the prayers of their Church. So a profane man, whose mouth runnes over (as the scumme of a seething pot) with the froth of all lewd and vicious speeches ; banding and darting moe dannable oathes and blasphemies, in the very face of God, in one houre, then there be pores in his spongie tongue, or teeth in his jawes, or joynts in his hand : this blatrant beast (for God holds him no * better) will have sometimes such a fit and good mood come on him, that he will dribble, or rather (l) babble, out a prayer or two ; nay you shall have the swinish drakkard, in midst of as much profanation as * Baltazar, ordinarily feast out such a prayer, *God forgive me my sinnes, &c.* As usually is this in his mouth (but when it is countercrossed with an oath) as the cough or the flegme, in the mouth of some confusid old man. 5. Yea generally, if the outward profession of religion, to knit up all in one word ; did speake and prophesie a man to be truly religious, wee should have moe wayes to heaven, then to a nrie town or citie in Christendom : for the Belgick Dany, Gorgean Anabaptist, Brownist, Familist, Arimanian ; as in for-

mer ages, the Arrian, Arian, Monotholite, Nestorian, Eutichians, with all the rest of the heretical rabble, profest themselves (as our Papists now) the onely true Catholickes: they had manie as blindedly zealous in their kindes, as *Paul* for his (m) Pharaifisme. Nay, to keepe within the bounded mount, the limits of the Scriptures: Have we not the worst of sinners, professing like Saints? *Cain* (n) sacrificing, *Balaam* (o) prophe-
ting, the *Harlot* (p) vowed, *Iudas* (q) preaching, *Simon Magus* (r) baptizeth, *Demas* a companion to (s) *Paul* himselfe, yea *Ananias* and (t) *Saphira* as forward in outward formalities, as any of the rest: yea, wee have the carnall Israelite, loading Gods Altars with sacrifices, wearying him with his Sheepe, and Calves, &c Bullockes, his (u) Sabaoths, &c his new Moones. All which, with the rest of the formall sacrifices of the (w) wicked, God protests, his soule hates, loathes, and abhorrts, as hee doth the offring up of Swines bloud, or the cutting off a doggs (x) necke, the howlings and bellowings of profane spirits, being to him no more, then the hissings of so manie Snakes, the croaking of so manie Frogges; all their sacrifices, with their persons, being execrable, and abominable to the Lord, yea stinking as Carrion in his nostrils. Why so? because they wanted the true salt of the Sanctuarie, the life and soule of all, which should vivificate and animate these their observances, and oblations: & that's in one word, Obedience, as God himself reveals (y) himselfe. Therefore I say to thee, to conclude this point; As the Israelites here in my Text, even before they offered their burnt offring, and drinke offrings, their Oyle and their Wine, their Rammes, and their Lambes, they first offer, as the best Vther & prologue of acceptance, their obeysance externall; yea better, their obedience internall, to God, and the King: So doe thou; otherwise, as *Peter* said to *Simon* (z) *Magus*, though baptizeth, *Thou and thy money perish together:* I say to thee, though a professor, if a profaner, in sinnes committed (in such duties omitted) as formerly prescribed, Thou and thy praying, thy blessing, thy hearing, thy Sacramentall receiving, (deceiving,) and all thy professing, confessing, profaning, disioyned from the obedience of the Law, legall from the obedience of faith, Evangelicall, perish together. A note-

n *Act. 22. 3.*o *Gen. 4. 3.*p *Numb. 23. 7.*q *Prov. 7. 14.*r *Luk. 9. 1. 2.*s *Act. 8. 13.*t *2. Tim. 4. 10.*u *Act. 5. 1. 2. 3.*v *Ps. 50. 8. 9.*w *1er. 6. 20. 21.*x *Ez. 66. 3.*y *1. Sam 15. 22.*z *Psalm 50. 23.*

Ez. 31. 3. 4.

5. 6.

z *Act. 8. 20.*

^a See M. ~~1214~~
Jons abridge-
ment of the
acts and Mo-
numents, pag.
203.
Gen.42.10.

stant was once in Popish crueltie, unjustly burnt with a Bible about his ^(a) necke: but thou maist in Gods justice justly burne in hell with Bible in thy mouth, and profaness in thy heart & life. Therefore as *Joseph* said of bringing ^{*} *Benjamin*; I, of sincere obedience; Bring it, or else, never stand before the Lord anie more in his holy Temple, unholie, unhappy man that thou art.

I cannot pretermite another obseruance, without bringing by application, some of their Honie into our owne Hive: These people are not onely obedient to the iussions, and summons of their Prince: but as the grace of this Grace, as a pearle in gold, their obedience is speedie; as quicke as thought, as lightning. *Davids* word, is the watch-word; they are in a readinesse: his command gives fire, they discharge presently a whole volly of blessings. Which promptnesse of theris, justly blames, and shames the refractorie obstinacie of manie Chrittians in all degrees and professions: for manie inferiors, wifes to their husbands, Children to their Parents, servants to their Masters, subjects to their Governours; as they give their Superiors an absolute negative by their words or practise, that they will not doe such and such duties in joynd, morall, matrimoniall, naturall, Theologicall, but rather crosse and contradict, as *Ziphorah* did the circumcision of her ^(b) Sonne: So when at last, though long first, they are perswaded, it is with such a haling, and pulling, and drawing, as the Beare to the stake, the Bull to the ring, the Asse to his burthen. What they doe, is haled and extorted from them, as almes from an Vfuser, prece, & ^{*} *precarie*. they are either as Haukes, lured to it by faire words, and promises; as the ^{*} *Elephantes*, to draw great burthens, by the praises or flatteries of their keepers; like Wind-mils, grinding nothing, nor once wheeling about, without the winde of applavses: or wonne by gifts, (as Children to their Bookes, by Nuts and Apples) or whipt and beat to it, as trewantly boyes to their schooles, or lazie prentices to their workes. How ever; what they doe in anie prescribed dutie, goe against the haire *invito Minerva*, as the proverbe is, against Gods forbid. Hence it is, that we see manie wifes as stubborn against their husbands as Oakes, in stead of drawing in the same yoake, (as when an Israelite,

^b Exod.4.25.

^{*} *Nihil carboit
emittere, quem
quod precibus.*
*Scandendo sel-
lant, onera gra-
vissima portant,
huc surrearma-
tas, letitia, etc. li. 4
cap. 23. *Bastis*
exim hom. 9. *Al-
berius* lib. 22.*

and a Cananite (chiefly) match together like two Sparrowes
I have seenie tied at the two ends of a packe-threed; the one
drawes one way to the Church, the other, to a Massy; he one to
a Sermon, the other to a play; their wils mixing together, as
oyle and water: or if *Lots* wife, *post variis casis*, after much
parlee and pleading the case, bee at last haled out of *Sodom*, to
a saving (*c*) *Zoar*, yet it's neither with heart, nor good will:
shee lookest backe againe with an aspect, to what shee doth re-
spect: (*d*) her heart hath no heart to travell with her bodie:
she hath a months minde to her Massy againe: (*e*) *Canis ad veni-
tum, &c.* So for children: How many do we see perverse & stub-
borne against their Parents, not to be bowed more then cold
Iron or Steele, as hard waxe, anyelding to anie good impressi-
on, uncapable of counsell, either from father or friend; swim-
ming without (*f*) a Corke, disposing of themselves how, when,
and where they please, be their Parents willing or nilling; wal-
king and jetting up and downe, as Iacke-gentleman, or as Ma-
sterles hounds, meere *Individuum vagans*, without any calling,
wandring (*g*) Planets, spending and mispending their monyes
and (*h*) meanes as the Gospels prodigall, without anie hoe,
* here, or there: having so manie homes (as a hedge-hogge hath
nestes, or a Foxe, starting holes,) that they have no true home,
no honie Hive yea which is worst of all, some of them so
wedded to their (*i*) will, that they will wed where they will,
be their Parents pleased or displeased: like that profane (*k*) *E-
sus*, that will marrie with daughters of *Heb*, though to the
griefe of old *Isaac*, the heart-broke of *Rebecca*. So for servants:
How manie be there which stirre like posts at their Masters
bidding (nay at their Masters beating!) How manie hasten
about their busynesse, as the *Oxe* to his yoake, as swift as
snailles; with as good wils as captives to their Turkish gallies,
or fellons to the gallowes! like *Miphobosheth* his servant, (more
lame in his love and obedience, then his master was on his legs)
stayes so long in fetching his Masters Mule, till the tyde was
past, the opportunitie lost of meeting *David*, to his no small
prejudice, by the scyphuntizing of (*l*) *Ziba*: Most servants
being so carelesse, negligent, sluggish, and secure now a dayes,
that what they doe in their Masters occasions, is commonly

c Gen. 19. 26.

*d Gen. 19. 24.
aspergit, respersit:
vide Petrus in
locum.*

e 2. Peter. 3. 19.

*f Natura, sine
Cortice, Erasimus.*

*g Ind. 13.
h Luk. 15. 13.*

*i 14. 15.
Vide Bosquem
de filio prodigo
partie secunda in
locum.*

** Hic & ubique
i Stat pro ratio-
ne voluntas, and
voluntas.*

k Gen. 26. 32. 33.

l 2. Sam. 19. 26.

undone.

undone; being by their negligence oft unseasonable, as Raine in Harvest, or a pardon after an execution: their cbedience at last, shewing it selfe, like exquisite Musicke, in the right managing of occasions; yet being too long in tuning, which disgraceth all. So for subjects in the Common-welath: How manie millions in manie Christian kingdomes (to passe by Jewes, Turkes, and Pagans) are as unlike this people here specified in my Text, as Crowes to Eagles, as Tygers to Lambes! who being commanded by their governours, and injoyned these things, that immedately concerne the worship of God; as to breake down Altars, pull downe Images, consecrate their hands to the Lord, as *Moses* commanded the *Levites* in his (m) time, executing Idolaters (as (n) *Elias*, and (o) *Iehu* commanded the suppressing of the Priests of *Baal*, and (p) *Iehoiba* the slaughter of that usurping *Athalia*,) or injoyned, as our Irish at this day, to come to our Church, to joyne with us in conformitie, uniformitie of worship, as sheepe of one fode, with the like particulars: they prevale as much with their iunctions, mulcts, impositions, (yea in some measure, in former times, compulsions) as *Lot* prevailed with his sinnes in law, to leave (q) *Sodom*, or *Jeremie* with the Jewes, to submit themselves to the King of (r) *Bakell*. Nay, what ever the Magistrates prescribe, or wee perswade in publicke, or priuate with them about the worke; what ere wee can say or doe, it moves them, as colours affect a blinde man, or Musicke a deaf man.

t These seven kindes of Idolatries, are imputed to them by M. Powel, li. a. de *Anisichris* by D. Raynolds, *de Idolatria Romana Ecclesiæ*, u *John.4.22.* w *2. chro.30.6* 7, 8, 9.

q *Gen.19.24.*
r *Ier.37.6. &c. chro.*
s 8. 2. 3, 4.
f *All.17.32.33*

t *Athenians* did with *Paul*,) when wee perswade them to leave these unknownen gods, which they worship; Saints, Angels, Shrines, Images, Relickes, Crosses, (t) Crucifixes, and to worship the true God in spirit and truth: they now worshipping, like the (u) *Samaritanes*, they know not what, exhorting them (as *Ezekiel* by his Poalts and messengers exhorted his people) at last to awaken out of their Idolatrous (w) slumber, and to keepe a spirituall Pasleover to the true God: wee reape the same harvest from this seede, which *Paul* and these Poalst-men reaped; scorne, contempts, scoffes, and derisions.

So againe, lawes being established against this biting usurie, against profaning of the Sabaoth, excessive pride in apparel, ingrossing

ingrossing of Corne, against thefts, robberies, rapes, and other breaches of Civill and religious peace, in sinnes against God and man: all which are so many Edicts, Statutes, Proclamations, revealing the will and mindes of Christian Kings. Alas how are they obserued, notwithstanding all the annexed smelts, and penalties against the infringers (besides the sins, and threatned (x) plagues in respect of the soule?) If I should anatomize our times, and rippe into particulars, I could more then Mathematically demonstrate, that our Commonaltie grow worse by restrainte; like the fire, that more breakes out, the more it is supprest; as some running brooke, that more swels, roares, and rageth, the more it is stopt; as Cammonmile, which they say more spreades, the more it is trod downe, or as some stearene Colt, and unruly unbroken Stallion, which more friskes and flings, and plungeth, the more he is curbd and kept in, and yet the restraine of the lawes is not the cause of the increasing irregularities, no more then fire is cause of colde, or then the Scripture is cause of heresies, or the chiefe good, of the chiefe evill: but onely perverse rebellion, and native hereditarie corruption, breaking out by opposition.

I might here also expostulate, how farre differing from this people are these, which are not onely refractorie in things spirituall, to Christian Princes, having in verie truth no King, nay hardly anie God but their Pope, whom they make an other God on (w) earth; with other blasphemies: (as the Iewes said when Christ should have beene received their *Messias*, *Wee have no (x) King but Cesar*) but are stearene and stuborne also, if not rebellious in denying subjection in things temporall, as namely, Taxes, Subsidies, Tenthes, or the like: (which even the whole world in a manner gave to *Augustus*) About the exactings, and collections of which; by some factious ring-leading fire-brands, it's wondrous to observe in histories, what mutterings, murmurings, mutinies, rebellions, factious insurrections have beene in manie Christian kingdomes; to the effusion of seas of bloud, the breach of the publicke peace, the weakening and wasting of manie States, besides private mens estates, and the losse of so manie Collectors lives: as happened to *Adoram*, the gatherer

x *Psalm. 11. 6.*
Psalm 50. 18.
10. 21.
1ob. 20. 12. 13.
1. Cor. 6. 9.

*Quimus in vesti-
tum nefas, evipi-
misiq[ue] negata.*

w *Tu es alio*
Dens in terris,
*neq[ue] Deus nec ho-
mo, sed medium*
inter utrumque,
*Lao de Trin in-
dus.* Such like
blasphemous
titles, their Ca-
nonists, & Sy-
cophants, give
to the man of
siane.

x *1ob. 19. 13. 15.*

therer of Roboams tributes, whom all Israel stoned with stones, *1. Kings, 12. verf. 18.*

S E C T I O. V.

*Expostulation with our refractorie, and rebellious times,
disobedient to God, to Man, to Ministerie,
to Magistracie.*

Bvt leaving these, and to expostulate with the multitude of our common people: How farre hetroclite, and defective are they, in respect of this people, in respect of their Christian obedience to the Ministerie, as well as to the Magistracie? *David* as a Prince, as a Prophet, prescribes, perswades here the people to blesse God; they blesse him: to sacrifice; they sacrifice, Ramines, and Lambes: to rejoice before the Lord; to eate and to drinke with gladnesse of heart: to contribute, to the Temple; they bring tallents of Gold, Silver, Lead, and Iron, in abundance. Hee no sooner speakes, but they perforeme: hee prescribes, they practise; they worke, what hee wils. Oh this harmonicall Musick, betwixt a zealous tongue, a circumcised eare, a yeelding will, a consenting heart, an active hand! where shall this confort be heard, or seene amongst our plebeians? Oh what occasion have wee, that are Pastors, and preachers, to complaine, declaine yea exclaime, against the refractorie perversesse of our people; that we speake (as *Orpheus* sung) to flockes, and blockes? that we crye (as *Diogenes* begd) to meere images of (*y*) men, without spirituall motion? that wee doe *surdo canere*, sing to deafemen, put meat in the mouthes of dead men, wash (*x*) blacka-moores, spend our breath in vaine, sowing amongst stones and (*y*) thornes, beating the ayre, plowing (as (*z*) that *Vlyffes*) the lands, casting our seede into bogges and quag-mires; yea dispersing our lost labours, into the winde, and reaping the (*a*) whirle-winde, *verba perirent cum sonitu*, our words (echo-like) perishing with the winde; returning, as some Embassadors, from great Princes, in some land, or sea expeditions, without anie performance? Our people, to whom we call, & crye for the practicall performance

y See *Staffords Diogenes*, as al-
so one of *Gu-
vernas extant E-
pistles of Dio-
genes.*

z Jer. 13. 23.

y Marb. 13. 5. 7

a Apud Homer.

*a Operam &
oleum perdere.*

of many duties, seem to be like the Baalites *Baal*, either a sleepe, or (b) wearie, or their wits gone. a wooll-gathering, that they neither heare us, heede us, nor understand us. Convince their conscience wee may, as Christ oft convinced the Scribes and Pharisees, *Paul* the false Apostles, *Augustine* the Manichees & Pelagians, *Ber* a some learned Papists in his disputes before the Cardinall of * Loraine : but till God give the grace, wee cannot convert them. *Wee* may by motions perswade them to (c) repentence, from dead workes, (as did our Saviour himselfe, *John* his (d) predecessor; the Scribes, Pharisees, Publicane, Sinners, Souldiers, of their time) to humiliation for sinne, to familie duties ; to which the (e) command, yea the comination of (f) God, and practise of the (g) Saints, enjoyns them : to sanctification of the Sabaoth, they and their (h) hushholds, in publicke, in private: to elemosynarie workes of mercie; to leave their brutish and beastly drinkings, their Germaine quaffes, their drunken, (i) unhealthfull healths, their good, bad fellowship, their Goatish, Swinish lusts, their Lionly oppressions, their Fox-like frāuds, their grinding extortions, biting usurries, shiftings, sharkings, colloquings, couisenings, cony-catchings, mony-catchings, chiefly their vain, profane, divellish, datinable swearings, forswearings (wh^{ch} they may awel spare, as the dirt or parings from their (k) nayles, the sitioake from their Chimneyes, as inexcusable) affording (what other lusts promise, (l) *Laban*-like, without performance) neither profit, nor pleasure : with mortification of all other sinnes, as prejūdiciall to their soules, as Ratsbaine in their meate, poyson to their stomackes, a dagger or a dart, transfixt to their heart; setting the best edge wee can, upon their affections (by all the preaching rules of Ecclesiasticall Rethbricke, prescribed by the * learned) in our exhortations, to Morall or Theologicall vertues, or dehortations from vice. Yet, like him in the Comedian, though they be perswaded, they will not be (m) perswade¹, being as it were, mad with (n) reason ; shutting their eyes against the Sunne, kicking against the(o) prickes, worse still for the Phy-
sicke : as in a consumpcion of grace, languishing more & more, even when they seeme to have good stomackes to their meate, this spirituall Manna dwining away, as some children that

b 1, King. 18.37

* Who wifte
one day, that
Ber had no
tongue, or his
Auditors no
cares.

c *Mark*.1.15.d *Mark*.3.1.10e *Zach*.12.11.

12.

f *Ier*.30. 25.g *Gen*.18.18.h 2. *Sam*. 6.20.*Iosuah*.24.15.h *Exod*. 20.8.*Esa*.58. 13.

i. A contraria
ut bellum, quia si
minime bonum,
lucus quasi mi-
nime lucet : be-
ing such Chiēts
to *Bacchus*, that
they are behol-
den to *Esculap*.

j. *psal*. 25.3.l *Gen*. 29. 25.* *Hunnius de**Methodo concio-**nandi*, *Kicker-**man*, in *Rheo-**rus Ecclesiastici-**ca*, *Perkinsius*de arte prope-*randi*.m *Esiāmī per-**suasīrīs non per-**suadēbīs*.n *lumratiōne**infānīre*.o *Abī 9.5.*

have inward diseases, even whilst they seeme hungeringly and affectingly to sucke the milke of the (p) Word, from the dugs of the two Testaments ; perishing spiritually for want of digesting practise, even whilst this meate, this milke, this Manna, is in their mouthes : as the carnall (q) Israelites, with their lustred Quailes, even in eating fild the graves of lust. Insomuch, that when I reade what authors have writt of (r) monsters, some with their great huge (s) feete, great heads, great (t) eyes, great (u) eares, great teeth, great lips, great (w) tongues ; me thinkes our common people, the greatest monsters : some of them being upon our Sabaoth and Lecture dayes, all eares, to sucke and sponge up our Sermons ; yet (as other monsters or Serpents, creeping on all fourre) in their practise, as drunken men, disgorge againe presently in the Churchyard, what they seemed to gulph downe in the Church : or as Lead and Iron, instantly cooling, as soone as they come out of the fire of the Ministerie, and feele the cold ayre of the world blowing uppon them : though seemingly washed, when they are in the waters of the sanctuarie, stirred by the preaching (x) Angel ; yet soile againe as soone as ever the infected dust cleaves to their feete. Wee whip them by Legall terrors, as parents their young children with rods, when wee get them in Gods house, for soylng, spoylng, dabbling their garments (their flesh, their natures, their soules) with filthy sinnes ; yet as soone as ever they are out of our sight, in everie Ale-house, and Tap-house, they are swatling & dabbling againe, in the quags, and myres of pollutions, as little Gooselings, & Ducklings, in their boggy ponds. We in the Church give them Antidots, *Mithridates*, Preservatives, & Curatives against sinne, and the world, with her Circean cups, poysons them still afresh againe. Wee, with the belowes of our breaths for the time, kindle in them some sparkes of good desires and motions, as *Paul* did in (y) *Agrippe*, Christ in the carnall (z) Iewes, *Peter* in (a) *Simon Magus*, (b) *John* in the Publicanies and (c) *Pharisees*: but the (d) Dragon, the Devill, with the helpe of his agents, the flesh and world, presently quench them againe. they are shorter lived then (e) *Pigmeyes*, yea, then (f) *Ephemeron*s. Thus what we

p 1. Pet. 2.1.
 q Numb.11.34.
 r Mela, Solinus,
 Cellinus, Plinius,
 Orosius, Lycoph.
 s Scopodes sunt
 apud Indos Mela.
 olus col. 2. pag. 81.
 & Hippopades,
 Mela, lib. 3.c.63.
 Plin. lib. 4.c.13.
 t Ocelis in pre-
 tote, & fixis Plin.
 lib. 5.c.8 lib. 7.c.2
 Aug. lib. 1.6.c.8 de
 Civitas. Dei. Sic
 Monstris, &c. A
 griphagi, apud
 Solin. c. 19.c.22
 4.53. & Cyclo-
 pes apud Iphod. lib.
 21. cap. 3.
 u Mela. lib. 3.c.3.
 w Mela. lib. 3.c.6.
 x Solin. cap. 32.
 Plin lib. 6. cap. 30
 cum alijs.
 y John. 5.4.
 z Act. 26. 28.
 a John. 6.28.
 34.6. 7.46.
 e Act. 8. 24.
 b Luk. 3.12.
 c Mat. 3. 6.7.
 d Revel. 12.4.
 e De quibus a.
 apud Mela. lib. 3.c.
 4. Solin. c. 15.53
 Plin. lib. 4. cap. 11.
 6.5. c. 29. Aug. de
 Civ. Dei. lib. 16.c.8
 f Piscis Epheme-
 ro, me die oris,
 & adutus, &
 marinus, Albert. lib. 24. & Vincent. hist. lib. 17. c.47. Maelius, col. 9. pag. 366.

weave, the spiritual enemies chiefly our corruptions, *Penelope*-like, unweave againe. Thus wee runne with them, as in a circle, in amaze, in a Meandrian Labyrinth; never the neerer, (like him that followes a feather, or butterfly) then when wee begun. Wee roule, as the phrayses are, *Sisiphus* his stone, and turne *Ixions* wheele: they give us the hearing, as this people did *David*, but only the hearing, without the heeding, in which this people did more then they. Oh my bretheren, what mould be our hearts of? of what mettall be wee made? how are we hewen out of *Caucasus*? what flintie hearts have wee? what Pumice (g) eyes? When I compare the docibilitie, the tractableness of this and other people, with our Lyon-like stearnesse, our Adamantine obduracie; mee thinkes, I compare againe, not worthies, with worthies, as in *Davids* (b) time; (as * *Platarch* the Greeks with the Romaines) but worthies with wretches, with wicked ones: I see me to poyze, & parallēl againe *Venus* with *Vulcan*, *Achilles* with *Clytus*, *Vlysses* with *Thirsites*: yea Saints with Sinners, Devoute Proselites, with Incarnate Devils.

g *Oenlos habet
pumiceos, nō pos-
sum unā extor-
quere lacrima-
lam, &c. opid
Plautum.*

h 1. Chro. ch. 18
v.11.12. 13.18.
20.22.

* In *Plutarkes*
lives, now En-
glished by Do-
ctor Holland.

S E C T. V I.

*Israels zeale and readinesse approved: our remissenesse in good
duties iustly redargued and reproved.*

VVhen I consider how foward some have beene, even like Angels to do the will of God, immediatly from God, as (h) *Abraham*, (i) *Noah*, (k) *Moses*, (l) *Joshua*, (m) *Gideon*, this our *David*, &c. and mediatly from man, in God and for God, as here this people: withall, how foward and backward wee; blockish, in not knowing, like the Horse and (n) Mule; more beastly, in not acknowledging, with the Oxe and (o) Ass, our owne Master, our Maker: when I reade and ponder *Abraham* sacrificizing his owne, his one, his onely childe, loving belovēd *Isaac*, the sonne of blessing, the blessed seed, typicall Christ, even with once * bidding; and we not to sacrifice one lust, the least sinne, a tongue-oath, &c. with manie biddings: how *Noah* prepares the Arke, with one word; we prepare no Arke, no spiritus exemplifying all the circumstances of *Abrahams* faith; and obiecie, in this intended act,

h *Gen. 12.4.*
Gen. 23.3.

i *Gen. 6.22.*

k *Exod. 4.18.*

Exod. 5.1 c 14.27

l *Josh. 4.3 v.5.5.4.*

chap. 5.3.

m *Indg. 6.29.*

chap. 7.5.

n *Plat. 32.9.*

o *Ezay. 1.4.*

* See *Perrins*,
Perrins, *Calvin*,
and *Marloratus*
in their Com-
mentis on Ge-

p *Mark.* 14.14.q *Rev.* 4.3.20.r *Sam.* 3.10.s *Luk.* 5.8.9.10

ii.

i*b.* 1.39 42.t *Matth.* 9.9.u *Luk.* 19.6.* *Luk.* 19.6.x *Gen.* 19.6.y *Luk.* 17.32.z *Exod.* 16.3.a *John.* 1.45.46

47.

b *John.* 4.20.29.c *ver.* 40.41.42.d *Act.* 8.35.36in *Tom.* 6.1. *Bibl.**Parvum, tota est**historia largius.*e *Iren.* 3.6.12.f *1.4.40. Enseb.*g *1.2.6.1. Nicéph.*h *1.6. Hierome.* 3i *Esa.* & *epistola*j *10.3. ubi Sanctis*k *vocat, & apolo-*l *dom. Aerbiopum,*m *Actis 16.14,*n *ver. 30, 31, 32*o *Actis 10.44*p *Actis 12.37, 38,*

ritual Temple, no Tabernacles fit, no upper roume for Christs
(p) Pascover no chamber of presence for the great King, no in-
ner closet of the heart, for Gods spirit to inhabite; after manie
words, manie woings, pulsations, sollicitations, pollicitations,
and promises unto us, upon his (q) entrance. How readily *Sa-
muel* answers the call of God, once (r) perceived: how careleſly
we neglect it, though discerned a hundred times. How ſpedily
(f) Peter, Andrew, and John leave their ſhips & netts (the world
with her ſnares) (t) *Matthew* his Recet (deceit) of Cufteſone, fol-
lowing Christ, as his docible Disciples, even at firſt call; as did
also (u) *Philip, Bartholomeus, Zachetus*, with ſome others, embrac-
ing the firſt motion of his mercie, call of his word and ſpirit:
we neglecting, rejecting ſo manie calls; frozen in our dreggs, as
unwilling to leave our ſhippes, our netts, proftes, ple-
aſures, and inſnaring luſts, to exchange them for Christ, for his
grace, his Gofpell, his ſpirit, his glory: as (x) *Lot* or his (y) wife
to leave *Sodome*, Israel his Egyptian (z) *Onions*, yea as the
Mole to forſake the earth, the fish the waters, the childe his
dugge, the foole his bable, though upon promises offare better
things. How ſoone *Philip* won (a) *Nathanael* to know Christ
the true *Meffias*: how that Samaritan woman, upon once
conference with Christ, perceives him, and receives him her
(b) Saviour: how upon one testimonie, from that one ſingle
(odd) woman, the whole Citiſe upon the firſt mention, firſt
motion, entertaine and receive him as their desired (c) ſalva-
tion: how upon one Text, opened and explained by *Philip*, the
Æthiopian Eunuch beleives in Christ, is (d) baptizēd; yea as a
true (new) Proſelite preacheſt Christ, and plants the Gofpell
amongſt his Nigroes, as is (e) recorded: how in one Sermon
of *Pauls*, *Lidia's heart* is (f) opened; one admonition from
Paul and *Silas*, the Taylor, with his whole houſhold, is (g) con-
verted: one Sermon from *Peter, Cornelius* is confirmed, the ho-
ly Ghost, by his friends and houſhold, (h) received; by another
Sermon three thouſand, even Christ-crucifying Jewes, touch-
ed in heart, wounded in (i) ſoule and conſcience. Yea (ſtill to
keepe to my grounds, though I run deſcant neuer ſo oft, neuer
ſo farre) how all this people, as heavenly Querifiters, in my text
are ringing and ſinging the prayſes of God, upon the firſt be-

gun straines of *David* their Precentor. Comparing all these with our secure, and sensuall, and sinfull times, that are not wrought upon by anie meanes: not reclaimed (more then the * Panther can be tamed.) by any mercies: not to be turned from our vaine courses, discourses, more then the Seas out of their channell, by many (by any) motives. our hearts so crustie, so brawny; not to be pierced and penetrated, more then the scales of a Dragon, by any edge of the word, the sword of the Spirit: our diseases so desperate, so dangerous; not to be balmed, salved with any balme of * Gilead: our hearts so foule, like that Augean (k) Stable, not to be resed, cleansed, with all the waters of the sanctuary. Yea more; when I seriously ponder (what some Historians pen) how docible, how pliable, how teachable, how tractable, even some brute creatures have beene to (l) man: as (m) Horses, (n) Dogges, Apes, (p) Elephants, Crowes; yea, if we beleeve some writers, how oficious even Wolves and * Lyons have beene to man, their acknowledged Lord: and yet that man himselfe shoulde so hardly tutored and trayned (without strayning and constraining by the Iron rodds, and whip-cords of manie crosses and afflictions, inward and outward, as Gods last and best Physick) to yeld homage, fealtie, honour, and service, submissiōn, and subjection, and all the tributary dnties of invocation, humiliation, gratulation, &c. to his maker, Lord, protector, preserver, and redeemer. Yea lastly, and to conclude all; when I ponder how easilie wee are perswaded by any indifferēt friend, to ought that concerns our morall good, as *Moses* by his Father in-law *Iethro*, to admitt of a helpe in his (q) Magistracie, (r) *Naaman* to wash in Jordane: or disswaded from what is prejudiciale to us as the (s) *Taylor* from killing himselfe, *David* from killing (t) *Naball*, chiefly how inclinable to our Lawyer, or Counsellor, laying our Case or Action, thus, or thus: moving in this Court, or removing to that, as may be to our best advantage. but especially to our

* *De feritate humi-
nus animalis* *Plin.*
i. 28. c. 8. & *lib* 3
c. 17. *tainet* *sc. si*
chudo affuetas,
domescit, inflas.
Aelian. lib. 6. c. 8

* *Ier. 8. 22.*
k One of *Her-
cules* his workes
to cleanse it, mor-
alized by *Atta-
olus*, col. I, part 1.
pag. 13. And by
Natalis Comes
in his *Mythio-
logies*.

l As a Hart to
*Serorius: Mai-
lus*, *Colloq.* 7. pag
270, a Panther
to the father of
Philia. *Plin. libr.*
8. cap. 17.

m *Bucephalus*
Alex. Soline 46
Isidor. lib. 12. c. 16
Sic aliq. equi alijs
apud Diod. libr.
12. *Aelian. libr.*
16. cap. 23.

n *De docilitate*
Canum multa
Plin. lib. 8. cap. 40
Aelian. 8. c. 30 &
lib. 6. c. 61. lib. 55.
26. & 4. 7. 10. 18
& *Zonaras in*
Tiberio.

p *Mira de docilitate Elephantis*, *Aelian lib. 4. cap. 9.* & *7. 39.* *Arist. lib. 9. cap. 46.* &
5. cap. 2 *Sic de Camelto*, *Plin. lib. 8 cap. 18.* & *Leoniū p 8.* * *De Leone famulaute* *Androdiū apud*
Gigium de nocti. Arist. lib. 5. cap. 14. *Aelian. lib. 7. cap. 43.* *Sic de Leonibus* & *Lupis.* & *Corvis famula-
tibus*, *Sanctos quosdam apud Surium com.* 6. & *in prato spir. cap. 107.* *Et in vita Sanctorum pag. 32*
cap. 7. q *Ezod. 18, 24.* x *2. King. 5, 13, 14.* f *Arist. 16, 29, 30.* t *Sam. 25, 32, 33, 34.*

Physition, that by his prescript, wee take druggs, and pills and potions, though never so bitter as Aloes, Rubarb, and the like: be content to be dieted, to abstaine from what we love, as from Wine, in the Goute, Milke, in a Feaver, Eeles, Porke goose, &c. such stirring meates, in case of a greene wound, for feare of

* See Galles chirurgery, & the Generall practise of physick in these casis.

u EBB. 4.16.

* Jerom. 3.6.

* Impostumation, yea and for the preservation of health: prevention of sicknesse, to part with the bloud of our veins. I say pondering these, (and laying all these preceding paralels in one ballance) with the present condition of manie millions, that carelesse of their soules, (as Esther once of her life, If they perish, they (u) perish.) are so hard to be drawnen by God, or man, by the Word, or Sword, by preaching, or beseeching, threatening or intreating, either from the leaving, or loathing of committed sinnes, or constant and consciential performance of omitted duties: I say in the serious meditation, and consideration of these premisses, I cannot but lament the sinners follie, mans native & naturall stupiditie, * inconsideration & miserie, our English Irish sensualitie, securitie, impietie, impenitencie; that though we have moe meanes, moe mercies moe eals to grace, then ever Iudea, or these formerly recited; yet we make lesse use of them then they, eyther in the Theorie, or Practise, of such gracious, such gratulatorie duties, as the Peeres and people, after the prescript and patterne of their Prince here performed.

S E C T I O VII.

The universalitie of Israels gratitudo, with our universall ungracious ingratitude; paralleled, and compared.

¶ Drusius in suis annotationibus, Renatus in sua Pantheologia: Lelius de express. so Dei verbo: Mornanus de vereitate Religionis; Zanchius de scriptura.

Moreover to examine our grounds a little further: this first spring of my Text, abounding, you see, with spirituall waters to refresh the Israel of God; there being no word, letter, syllable, or hebrew pricke superfluous, or unsignificant in the language of Canaan: (as in Tully, Demosthenes, Eschius, Hortensius, and other following Orators humane) as the learned in the Originall tongues have (w) observed, and from thence argued, the infallible veritie & excellencie of the

Scriptures,

Scriptures, above all humane authors as *aqua vita*, and distillatorie waters above conduit waters. It's verie remarkable here the generalitie of their gratulations, the conformitie, unity, uniformitie of their worship, their sacrifices; it's sayd all the Congregation though great and populous blessed God, all worshipped, all sacrificed, all feasted before the Lord. There was not a man of them of a contrarie minde, heart, spirit, judgement, will: in the best of workes they all drew as in one yoake, walked as by one rule or line, sung one note, kept one tune; there was not one croſſe refractorie spirit that is taken notice of, in the whole multitude, but they joyne together, their hearts and voyces to the blessing of God: Oh here was a blessed object to *Davids* care and eye. I wish our *David* could see the like, according to his travails and desires; that all those differences, divisions, contentions, betwixt Prelacie and Presbetry in our English Israel, about blacke and white, and square and round, and sitting, and kneeling, with such ceremonies, so hotly controverted by the tongues and pennes of so many zealists, on both sides, *pro & contra*, in our Churches, Pulpits, Houses and private (as sometimes publicke) Tables; that all this might meeke as right drawne lines in one Center of (x) peace: that as wee agree in doctrine with all reformed Churches, notwithstanding all papisticall cavils, & calumnies to the contrarie: so we might agree also in discipline, in the circumstances as well as in the substance of Religion; not dissenting in the colour, forme, or fashion, shape, lace of the garment, when wee consent in the choyce goodness of the cloath. Oh that as we profess, confess one God the father of all, one Christ the redeemer of all, one Spirit the sanctifier of all the Elect: yea one Faith, one Baptisme, one Hope, one Life, one way to this life, as one Sunne, but one Soule in man, one (y) Phoenix in the world, &c. so that wee would as one, in one minde, by one (z) rule, worship this God in (a) Spirit, in truth, in unitie, in uniformitie of judgement and affections! And surely this harmonie I desire to see, to heare, as earnestly as *Augustine* desired in his time a *Timothy*, or *Paul* againe in the (b) Pulpit to effect with best mentall musicke. Oh that those strings, what ever they be, which are put out of Tune, would come up to thele

x Read the extant Treatises of our moderate *Cassanders*, as *D. Sparkes*, *M. Sprint*, *M. Aswe* his brotherly reconciliation.

* *Eph. 4. 4. 3.*
y *De Phoenice*,
etiam si multis
dubiant, offerit
nam, Mela li.
3. cap. 4. *Herod. lib.*
2. c. 5. *Solin. lib. 3. 3.*
Imo describit

Ruffinus. cap. 5.
Symbol. Isidor. lib.
12. c. 7. *Aug. ser.*
18. *allegamus,*
etiam quendam,
in Consil. A.
quisq. c. 112 113.

z *Psalm. 3. 16.*
a *John. 4. 24.*
b *Augustine de-*
sired to see
Christianum in can-
one, & Paulinus
consuetudinem.

c Rom. 9. 1.

d Exod. 32. 32.

★ Adiaphorists.

★ D. Hall, our

English Seneca,

in his medita-

tions, quem bo-

noris causa no-

mino.

e De mirabili

amore Pellicani

sanguine pro-

prio pullo refus-

ficitis, Aelian.

lib. 15. Vincent.

libr. 16. cap. 127.

Et applicans ad

Christum, Aug.

enarrat. in Psal.

101. Gregor. in

Psal. 6.

★ Marth. 22. 17.

★ Job 4. 12. 3.

g Numb. 16. 12.

13.

h Iude. xerf. 8.

i 2. Sam. 20. 1.

k 1. Sam. 10. 27

l Judges. 9. 15.

* Multitude is
either an in-
strument Musi-
call, or that
Bellum in Burnum
capitum.

that are in Tune: yea (if I may speake it without offence to God or man) as *Paul* in some cases wisht himselfe cut (e) off, and *Moses* his name blotted out of the booke of (d) life, for the zeale of Israel, I wish even my mummiamized earth and dead ashes might quench at last these unnatural flames and fires in our English Church about these *adiaphora*, these indifferent * things, as they are call'd, that like *Aetna* & that *Veturius*, the foggies & smoaks of scandals & offences, might no more breake out, to the choaking & smothering of the unsettled, ignorant & unstable. But, as was the meditation once of * another, I fear as the (e) Pelican in loueto her young (about whose nest the Indian shepheards make fires) thinking to quench the flames, doth but scorch her owne wings by which shée is taken: so in too much intermeddling, by the scorching tongues of censure, I prejudice my selfe, without profiting the publike cause. Therefore steering from these rockes. I desire to reflect upon this meditation, That all are here well affected to God, & the King, all thankfull, for mercies, all worshippers, all sacrificers. There was not one notified specified *Cham* in the Arke; not one *Indias* amongst these docibles, (if not Disciples) not one at this feast, without the wedding * garment, not a *Tobias* and *Samballas* that counterfeited their helpe to the Temples * building, not a *Sheba*, not an *Achitophell*, not a Popish Kerne, not a rebellious spirit amongst them all, not a *Corab*, or (g) a *Dathan* in this goodly (we may hope godly) Congregation, despising (h) government, resisting authority, not a tongue wagges as in former times; We have no parte in the Sonne of (i) *Isai*, shall this man raigne over (k) us? to thy Tents oh Israel; not one that preferred a forraine Bramble, before their owne Cedar, not a man of them Jesuited, but if the oath of allegiance had beeene put to them, would have subscribed with heart and hand; not one Recusant amongst all these that refused in the same religious maner to worship God, as his King worshipped; not an infected Sweepe amongst all this flocke; not a string out of Tune in all this musicall * multitude: not a contradicting superstitious Cananite, an Idolatrous Egyptian, amongst all these Israelites; but all of them (for as much as man could judge) with one heart, voice, and spirit, as the rushing of so

many

many waters, as the sound of so many Trumpets, as the noyse of so manie Cornets, so many Cymbals, and loud Cymbals, with united spirits (as Organs and instruments of Gods glory rightly tuned) resonante, and resound the prayses of the Almighty. Oh that I might be an auditor, a spectator, of such mentall Musickie in these dayes! Many musicall men have writ (m) very curiously and exactly of the varieties, excellencies, and excellent effects of (n) Musickie; and have distinguished it, into Vocall, Instrumentall, Lidian, Doricke, Naturall, Artificall, Elementary, Celestiall, Regular, Choreall, Gregorian, Figurall, Mensurall: disputing about the preheminence of one of these before another; most preferring vocall, which they call solemnization, before instrumentall: But for my part, as much as I preferre the Soule before the bodie, I preferre the musickie of soules and spirit, *uno animo, una voce*; with one unanimous concord & consent rightly tuned in the best key, by the finger of the spirit, with holy hearts (rather then musickall Harps) singing, as once the Angels and the Bethellem (o) Shepheards, Moses & (p) Miriam, Augustine & (q) Ambrose, David here and his people, their holy hymnes, gratulatorie prayses, *Io Peas*, (as our plantations this day) to the glory of the God of glorie, the giver of all grace. And sure, if ever I saw heaven upon earth, it is when a religious Pastor and a zealous people, are assembled together in Gods house upon the Lords Sabaoths (or a religious familie as a private or peticke Church) hearing, and preaching the word; as in Pauls time, continued the whole (r) day, expounding Scriptures; as in Ezyas (s) time, in publicke prayers early in the morning; as in Tertullians dayes, and the Primitive (t) times, in some places and Churches in our times, singing of Psalmes, as our Saviour with his Disciples at his last Supper. Oh sure here is an Image indeed, of heaven; here is, in some parts of Gods worship, *vita cœlestis, vita celitum*, the life of the Saints, in earth and in heaven: here is Bethell, Gods owne (w) house, the place is holy (x) ground, God himselfe here is present,

in *Bostius lib. 9.*
Musicae c. 1. Glareanus lib. 1. De dochachordis c. 1.
Alban. libr. 14.
*Dijon. cap. 5. & cap. 14. *Indi**
Pollux. libr. 4. 9.
num. 8. cap. 8. &
9. 10. 11. &c. &c.
*luis Rhodius. *ad**
ting. lect. lib. 5. cap.
*23. 25. 26. *Oron**
Luscius. libr. 1.
*Musurgia. *Pla**
lib. 2. de Rep. di-
versis numeris
et
musicae species.
variaque infra-
mensuræ genera.
n. De admira-
da vi Musicae co-
*sute. *Ari*th. lib. 8.*
*polis. 5. &c. *Pla**
dis. 6. de Legi-
bus. Galen. lib.
3. cap. 5. de Hippo-
*crate. *Amatius**
*lib. 2. & *Difor.* c.*
*50. *Gellius* no. 2.*
Asse. lib. 1. cap.
*10. *Athenaeum* li.*
*14. *Dijon.* c. 11.*
*& lib. 1. c. 7. *Ins-**
*piens. in *Tropi**
dro Thales. &
pro Amphion.
*& in *Cyber-**
Agamemnon.

o *Luk. 2. 14.* p *Exod. 14.* q They are said to be, the Authors of that holy hymne, which call *Te Deum*, r *Act. 14. 7.* s *Neh. 8. 5. 6. 7. 8.* t *Pliny the junior testifies so much of them in his* epistle to *Trajan* apologizing for Christians, u *Marke 14. 26* w *Gen. 3. 4. 7.* x *Exod. 33. 5.*

walking in the middest of the (y) golden Candelstickes; (z) he was with *Sydrach, Myfaach, and (z) Abedenago*, singing in the Babylonian flames; and with thicke joyfull Saints, *Saunder*, (a) *Glori*, and others, who rejoyned and triumphed in the middest of that Romish Babylonian flames, in which the Martyres were tortured in *Quene Maryes* dayes: here Christ himselfe is present and president too, as hee was with his Disciples after his (b) Resurrection and Ascension, in the dayes of (c) Pentecott, according to his promise. Whether there be natural Musick in nerves, arteries and sinewes, the simularie or disimularie parts of the bodie of (d) man; or whether clementarie musick in the elements, as (e) *Plato*, (f) *Tully*, *Macrobius* thought; or whether celestiall and heavenly musick in the Spheares, as *Pythagoras* first (g) imagined, and to which manie learned men since in all ages, have in some (h) sense subscribed, though by others contradicted, others disputed, others doubted: these musicall controversies to me are not much materiall. Here is that musick which as *David* laid of *Goliaths* sword, (1) ther's none like unto it: Here is the musick of musickes, as *Salomons* Canticles are called, the song of songs, to which the Quier of heaven, joynes with the Chorus of Saints in earth. At this the Angels rejoice, (2) as at the conversion of sinners; With this God himselfe is delighted, his spirit ravished, refreched, more then ever *Alexander*, or any other was wrought upon, by modulations of anie earthly man. Where on the contrarie (to make application to our owne times) if ever I saw the verie image, and picture of hell; it is when a carelesse Emperick of Soules, a doltish Sir *John-lack Lat*tin, a blinde *Pholypbeme*, a profane *Esa*, one of *Ieroboams* priests, (3) is placed over a people of Sodem: (4) as a Wolfe over goats; whereupon Gods owne Saboths, which should be consecrated as glorious daies to the Lord, (5) are perverted & profaned rather to the service of *Bacchus, Priapus and Venus*, as once the heathenish *Floralia*, & *Bacchanalia*, &c. that the Devill should so rule and raigne in the popish or profane parish, keepe such a rackett, as the chiefe steward, both with Pastor & people, that neyther barrell being better Hering in stead of preaching, there should.

(y) *Revel. 2.1.*
 z *Dan. 3. 24.25*
 a *Apud Foxon in Martyrologi.*
 b *Luke 24.*
 c *Acti. 2. 1. 2. 3*
 d *Opini. Herophilis Medicis, Albin, Duran, & Tyrdeig. 2. Maficis, vide & Tolosauum Syntax. ariis Mirabilis, lxx. 6.8 pag 189.*
 e *In Tymo, & in Platone. Marfil. Ficinus, & In sonum Scip. & Macrobi. in Cl. cerasus lib 2. e. 1*
 f *2dnd Athen. lib. 14. cap 14.*
 g *Primer Philosophos, Plat. li. 10. Reip. pag 670. Macrobi. lib 2. de Joun. Scip. c. 3. p. 90. Plutarach. de musica tom. 2. pag. 907. Inter Poetas Aristoph. in nubibus act. 1. scen. 9. pag 169. Virgil. Aeneid. pag 167. Manilius l. 1. pag. 25. Iaser Theologos. Ascelon. de Mundi. imagine, ea. 24. tom. 2. pag. 300. Beda de musicis practicis. com. 1. p. 417. Maximus Tiroius. serm. 22. p. 256. & for. 23. pag. 280.*

1. *1. Sam. 21. 9.* 2. *Luke 15. 20 f. 10. 3.* 1. *King. 13. 70 f. 31. 4.* *Isay 1. 7. 10. 5.* 1. *Ex. 17. 37.*

should be piping, or idle prating, playing, as the Israelitish wantons once with the Moabitish women : Numb. 25. in stead of Devotion; dauncing in stead of singing of Psalmes, discharging of oathes, like vollies of shott, and roarings of Cannons, with full, foole, foul mouthes, even in the very face of the Almighty. Oh the difference betwixt Davids dayes and ours, thole Ioviall, Saturnall golden dayes, in which he lived; and our Iron irefull times! Davids people, had they acted, such publicke parts of Gods prayses in our dayes; wo:shipped God, so seriouly, so solemnly, so sincerly now; they had beene counted and called Puritans, Precisians, every mothers sonne of them: many an (i) Ismalite would have scot them: manie a (k) Micholl mockt them; yea had but part of this Congregation assembled in the night, as the persecuted Christians were sometimes occasioned for their securtie, and the Disciples after Christ's (l) Ascension; had there bene any religious (m) women amonst them, though *Mary Magdalens, Salomees or Susanas*, they should all have beene taxed, and traduced to have beene of the Family of love, or lust; Adamits or Anabaptists; they had beene censured everie one; their devotions had been turned on the tipp of malignaant tonges, into promiscuous daunces; they had escaped no better then the Primitive Christians, or then the sincerest in those dayes: at least they had beene counted more precise then wise, more hypocritical then holy, thus publicke to prayse, and worship God, which they might have done well enough in private, without this Heraldin, and Trumpeting Gods prayse, (and in his, their owne) perhaps they had not elcaped the imputations, which *Festus* gave unto (m) *paul*, and (n) *Iehuas* consort *Captaines* to the annoynting Prophets, even of mad men.

i Gen. 21. 9.
k 2. Sam. 20. 6.

l. 47. 12. v. 13
m Chiefly a
Damosell Rho-
deas, 2. 13. 12. 13
Shee would be
counted & cal-
led too, an Ho-
rodias.

m Acts 26. 24.
n 2. King. 9. 12.

S E C T. VII II.

*Davids times, and ours, further ballanced: in respect of
multitudes, then Religious, now Irreligious.*

THUS David and his people were, as in a plurisie or burning feaver of zeale, carried up, as (o) *Elias*, as in a fiery Chariot: we are now in a cold pallie, frozen as *Esops* snake, yea, as

o 2. King. 2. 11.

p De frigiditate
Salamandri, Dif-
coridis lib. 2. c. 5.

Galenus de Tem-
per. lib. 3. cap. 4.
Ex Aug. de Civit.
Des. lib. 21. cap. 4.
q Judges. 12. 6.

(p) Salamanders not to be heated, extinguishing all sparkes and fires that are put in us by good motions from God, or put to us by good motives from man. Oh the difference betwixt their blessing Shibboleths and our smoakie, stinking, blaspheming, (q) Shibboleths! Reflect on my Text, & at first blush you see al this numerous and populous Congregation, blessing and worshiping God, to be blessed and prayed for ever: reflect on our times, and it would make anie true Nathaniel, that hath but a glimble or dram of grace; his face to bluish, his heart to bleed, his eares to tingle, to heare in thousand Parishes, and Congregations in England and Ireland (except some few, which feare an oath) the most part, chiefly in Ale-houses, Taverns, Innes, and Tippling houles, when the Devill and strong drinke is in, and the wit's out, not onely with tongues poysoned, as Aspes, blaspheming the best of men, as the drunkards, that made songs of David: but even setting their mouthes against heaven, barking against the soveraigne Majestie of the Almighty, as the Egyptian dogge against the Moone, tearing (as the Lion a Kydde, or the flesh Wolfe a sheepe) the heart, wounds, bloud, yea nayles, feete, guts, yea all the parts of Christ's humanitie, as though like Cannibals, they would eat his verie flesh againe (not as our Masse Priests & Papists in a blinde devotion, but) even in despight, as though with the lewes they would Crucifie againe the Lords glorified bodie, and wound his wounds a frelh. Oh, the blasphemies of the multitude (in stead of blessings) for which the land moarns ! Can a man come to any publike assembly (unlesse in Assises, Sessions, and such Courts where silence is enjoyned) and, as I have purposely obserued, at Horse-races, Dogge-races, Men-races, in Markets, Fayres, Marriages, occasioned Feasts, and all publike meetings, from Nobles to Pages, from Knights to Plow-men, ther's not a man amongst Ten (to speake, which swearers doe not, within compasse) that makes conscience of an oath (chiefly of their faith & troath, which pawne they upon every trivall occasion) more then an Ape, as they say to cracke nuts! And as it holds in other places, so chiefly (as I see too experimentally in these our Plantations, in my observance) great men, Knights, Gentlemen, Yoemen, Husband-men, Servants, Serving-men,

Prentices,

Prentices, Pages, yea Women and Children, Matrons and maydes, and old wives too (whose tongues wanting the garrison of Teeth, hang as loose as the rest) have no other the use but the abuse of their tongues in this needlesse, unpleasing, unprofitable sianc. chiefly when heated with wrath & words, or in the bickerings of contestations, how doe not onely great, but even base spirits, revenge themselves upon God himselfe & wreaking their Teene by oathes upon the Creator, when they afe any way provoked, by the creature ; as if a spirited ma-
stife, being whipt by another, should fly in the face of his master ? as King *Henryes* foole, that being struck by any is said to stricke againe, ever his next fellowe, whether he hurt him or no ? But come now to our rascalitic, or rife-rife of the route, of the basest of the common (r) people, and you shall heare them, in their ordinarie talke, conference, commerce, working or walking together (besides what they afe upō the Tribuſtall of their Ale-bench, in which these Serpents turne then Dragons) rapping, darting, yea laughing out, moe oathes in an houre, then ever they did good deedes all their dayes, croaking like so many Frogges, barking as so manie Dogges, as so manie Adders spitting their verie venome and poylon so in the very face of God, as a man would thinke he were amongst so many Devils, and Hell-hounds. I pretermite the curses, execrations, imprecations of our people, blasphemings, dallyings, jestings with (f) Scriptures and Sermons as with edge (t) tooles, mutterings, murmurings against God, as once rebelling (u) Israel, gruntling as Swine, if but toucht with the least crosses, hissing like Snakes and Serpentes, in the least fire of afflictions : Oh this is to speake the language of *Aſhoddi*, as accursed Cananites, whereas we should speake the language of Canaan, as these blessing Israelits. If I should preſſe the practise of this Prince, and people further, and lay ours to it, in an equall ballance comparing what they did with what wee doe not, as blacke compared to white, ſeemeſ more (w) blacke ; as the Heathens *Vulcan*, compared to their faire *Venus*, ſeemeſ more foule : ſo our Congregation and Communitie, ſeeme as more ſinfull, compared with these Saints, in *Davidis* dayes ; They are all dutious, devout. obſequious, thank-

*t Mobile & ign
mobile & ignea.*

*t Ite procul, iſe
profani.*

*t Non est bonit,
Iudicere cum San-
ctis.*

*u Exod. 16.
Numb. 11.
Numb. 16.*

*w Contraria
inxia ſe oppofita,
magis eluceſtis.*

thankfull, religious, at least in the outward man (for God onely knowes the heart and searcheth the (x) Reines and knowes, whether there were amongst this Congregation (as y Luke, 11.39 amongst ours) any guilded (y) Posts, painted Sepulchers, Sodoms (z) Apples, rott at the Core, hollow hearted Hypocrits.

x *1 Cor. 17.9.10* *1 Cor. 11.39* *amongst ours* *any guilded (y) Posts, painted Sepulchers, Sodoms (z) Apples, rott at the Core, hollow hearted Hypocrits.*

z *Solomon cap. 36* *Tacitus libro vi.* But hoping the best, when wee can onely suspect, (not detect) the worst: even the generalitie of our plebeans, our vulgar people come short of these, in that they have hardly so much as shewes; they come not so neere heaven, as did sacrificing (1) Cain, weeping (2) Esau, the vowing (3) Harlot, the carnall (4) Israelite, propheling (5) Balaam, preaching (6) Indas, the praying (7) Pharisee, the foolish (8) Virgins, the fasting (9) Iewes, the humbled (10) Abab, the Herodian hearer, the devotee Iewish women, the temporizing Hypocrite, and other retchlesse reprobates; for these had at least shewes of religion, as had (a) Demas, (b) Sard himselfe, and many moe; a man at least to live, like the Church of (c) Sardis, how ever, like those wanton widdowes in (d) Timothy, dead whilst living in sinnes and (e) trespasses; yea buried & stinking in Gods nosthrls, as (f) Lazarus in mans: But our common Christians, for the most part, their courses are so lewd, that pleasing God, as a common woman doth her husband, they have not so much as a shew to live; they haue not so much as figg-leaves of outward profession, much lesse the fruite of practise; they want both stocke, and that which (as they say) shewes any substance of grace; they doe not so much as seeme religious, they have not even shadowes, their whole profession is profanation. I know God hath his elected ones in every place and people, chiefly where the meanes be planted (as where also they be unplanted or corrupted) I know God had his Lot in (g) Sodom, his Noah amongst the (h) worldlings, his Elias and seven thousand moe unseene amongst the (i) Baalites, his Sychar, Mesach, and Daniel in (k) Babylon, his Ezekell amongst (l) Scorpions, his Abraham in (m) Mesopotamia, his David in the very Tents of Kedar and (n) Mesek, his Joseph in the Court of (o) Pharaoh, his Israel in (p) Egypt, yea such as f Iohn, 11.39.

g *Genes. 19.3. Pet. 2.* h *Luke. 17.26.* Genes. 6.8. i *1. King. 19.18.* k *Dan. 3.13.* l *Ezek. 2.6.* m *Act. 7.62.* n *In P/alamus.* o *Genes. 41.43.* p *Exod. 3.7.*

hated

Bated the Babylonian whoore, and by their pennes & tonges
discovered her filthinesse, even in the darkeſt times of (g) Po-
perie. I know, as the Lord had a (r) Philip in Bethaida, a Na-
thaniel in (f) Cana, a Lazarus, a Martha, a Mary, even in that
little (t) Bethania, a Simeon, a Ioseph, a Zachary, a Ioseph of
Arimathea, that looked for the Redemption and Consolation
Israel, even in the middest of a bloody and ſinfull Ierusalem ;
a Cornelius, a devote (u) Centurion, even amongst the bandes
of Romane ſouldiers ; yea, a thundering Christian Legion in
the campe of a heathenifh (w) Emperour, even a Church in
the houſe of Nero himſelfe : So in the profanest Places, Times,
Cities, Townes, Parishes, yea ſometimes Families, there be
ſome that feare God, that keepe themſelves free from the con-
tagions of the times, hate the garment (x) pollutt by the
fleſh, ſave themſelves in the midſt of a ſinfull generation, ſtand
in the gappe, as Moses and Aaron by (y) prayer, to prevent
deſerued plagues ; yea, I ſay, even in the profanest houſhouldes
there be ſometimes ſome holy ones, ſometimes a (z) Ioseph in
the houſe of Putiphar, a Jacob in the houſe of (a) Laban, a re-
ligious young mayde in the houſe of Naaman the (b) Syriān.
I lay therebe even ſtill ſome come amongſt chaffe ; but alas
theſe Godly ones are thiſne ſowne, here one, and there one, as
vnious ; here one of a Tribe, and two of a (c) Citiē, as pearlles
amongſt pibbles, compared with the multitude of blaſphem-
ous ſwearers, Goatiſh adulterers, Swiniſh drunkards, biting
uſurers, Theeves, profane Sabbath-breakers, and others, gi-
ven over, like Abab and Iezabell, to commit all wickedneſſe
with greedineſſe. Alas, the true Naihanielis, compared with
theſe Nabals, theſe ſenſualiſt, ſinfull * fooles, as God calſ, and
accounts them, which ſwarme as the Locuſts and Graſhoppers
in everie place, as Egyptian frogges in Court, Countrey, Ci-
tiē ; they are ſo few, that thus ſhine as Starrs in this our darke
night of Poperie and profanefſe, ſo manie are carried away to
all ſinfull courses, with the verie ſtreame and torrent of the
times that we may ſay (as we ſee) that all are not ſo much; as
ſeemingly religious, as here in Davids Court and Campe: But as
David complaines in the (d) Psalmes, we may ſay our Congre-
gations comment, That all are gone out of the way, all, for the

q See them re-
preſſed and no-
minated, by
that learned
worke of the S.
of Meath, De
ſam & ſuccesſ
Eccleſia, out of
all Records and
authors, ancient
and Moderne.

r John 1. 44.
ſ John 21. 2.
t John. 11. 5. 12.

w Of this legiō
who obtained
Raine to the
ſaving of the
Emperour ar-
mie, and how
from the power
of prayer, they
were called Le-
gio ſolminaria.
we read in Teſt.
ad Seapul. & in
ſpol. ca. 5. in Eſt.
1. 8. 3. in Iofin.
ſpol. 2. ad. Anto.
ad ſiſiem in Al-
Med. Thol. Ed.
ſol. 3. pag. 731.

x Iude 2. 3.

y Numb 16. 28.

z Gen. 39. 1. 2.

a Gen. 29.

b 2 King. 5. 1. 6.

c Ior. 3. 14.

* Pſ. 14. 2. propt.

7. Proverb. 8. 6.

1. ſol. 1. 2. 3. 2.

d Pſol. 14. 7. 8.

Rom 3. 10. 11. 12.

generalitic, are corrupt and became abominable: their throat is an open sepulcher, their fete readie and swift, to shed bloud. So little doe our multitudes paralell these people, so prayed in my Text, for praying God and other religious duties.

THE THIRD. PART.

CHAP. I.

Application of all, to our English-Irish Israel.

 Itherto wee have scene David act his part; in his Gratulatore prayse, on the publicke stage; Piously, Personally, Publickely, Primarily. The people theirs, Initiatorily, Propensly, Obsequiously, Vinerially, after their Prince his patterne, & iussion the severall points and passages have beeene made ours, by application: but as the marrow, and quintessence of all, that may be extracted, which concernes our meeting, and the solemnization of these dayes; take this for the conclusion of all, as my aymes and ends, in all that's spoken, without which, there's but a confusio[n] of all; That where God blesseth, hee must bee blessed againe: a dignitie requiring a (e) dutie, a benefit from God, a blessing of God: all that hath beeene sayd (as the hand in the Dyall to the houre) pointes to this point; everie part opened alreadie, and applied, being commixed as severall drugs, that in-joynt operations they may purge our ingratitude. Which because it is as a humour viscous and glutinous, (like

^a Beneficium popularis officium.
^b Duxdecim regnorum, regis inobedientia, regis ingratis, regis cunctatis, regis ingratis, regis apud Bernardum de Britiis, in contumias. ^c Tis de Superbia. ^d Hee that raignes puts the rest to death; as Amurath dispatches his five brethren, & Mahomet had murdered Zemur; had he not fled; of which and many more.

Hic that will bee satisfied, let him reade the history of Scanderbeg, the Turkish historie, ^e Finlays his Pilgrimage, lib. 3. cap. 8; and ^f Mihmud Isfis Comment. Anno 1555.

As with the Kings seed) putting to death everie grace, keeping out especially (as a Tyrant in an usurped Throne,) the true King, this Regall and Royall grace of gratitude : therefore for the suppressing of this Hell-bred Tyrant, and for the inthronizing this Tetrach, this Heaven-bred Monarch into his true seate, his legall Throne, the heart of man ; chiefly to helpe it to regaine his Monarchie in the spirits of our Britanicall Nation, and of us their off-springs here Hybernified ; I will not be wanting, according to my tallent, to cast this Cananite out of our borders ; to crush the head of this Serpent, this viperous ingratitude ; and to bring backe againe joyfully, (as the Jewes their exiled *David* from Hebron to (g) Ierusalem) this true grace of gratitude ; as the *Athenians* at last, reduced their worthie *Themistocles*, and the Romanes their *Tally*, from their ostrocisme, &c. which that I may effect, as my heart desirously affects : I will use auotives, as my chiefe spirituall weapons ; Secondly, prescribe meanes, as the ordering of my Ranckes ; Thirdly, remove * impediments, as the discoverie of Ambushments, and these will we doe, as God and your patience shall permit.

First for the motiues, (as ayming still method,) take them eyther generall, or more especiall, 1. Generall, as they concerne all Christians to be thankefull, of what sort, sexe, qualitie, condicions soever they bee; for all mercies, of what nature soever, reiterated, or renewed, to their soules or bodies; and above all things, to steare from this rocke, of ingratitude eyther to God the principall author and agent : or to man, the mediate organ and instrument of any good, to them or theirs. 2. Speciall, as they concerne the solemnization of these late mercies, in which we promise, and purpose to commemorate, and congratulate (as *David* and his subjects here in their times) the mercies of adornation, or preservation, to our English Israel, in which even we, now English-Irish, have deeply shared, 1. For thefirst ; if any soule here present, or to whom soever these presents shall come, finde himselfe infected with this leprosall disease of ingratitude ; which as a felon or gangreen, hath spread over the whole bothe almost of our Nation, and as poyson corrupted the blouds of somany.

g 2 Sam. 5.23.

* *Quod primum in intentione, ultimum in extensione.* I have not fully prescribed the meanes, nor removed the lets or remoraes as I intended ; because the booke contrary to my first project & swels so great alreadie : but *quod defersur non auertitur*, I promise them God willing, if ever these bee thought worthy reprinting: otherwise, *satis est voluntate, & licet poffit non effici*.

ny. Let him take these physicall purgatives for the cleansing and purifying of his infected spirits, the killing of the humor and tumour of pride, (the originall of it,) together with some Iulupps, & Cordials to corroborate his heart against it, and to breed and increase in him this good spirit, this good vitall blood of true gratitude, the sayre daughter, of a fruitfull mother true grace.

CHA P. II.
Motives to thankefulnesse.

First let him know that this thankefulnesse hath his speciall mandate, and injunction from God in severall (g) Scriptures ; it hath his warrant and signe in the great Court of heaven ; it comes from the great Monarch of the world, to every Microcosme, and little world ; it is enacted in the highest Parliament, as Gods Statute law, and upon penaltie to the contrarie to be executed, by everie one. It's that taxe, and Subsidie and spirituall tribute imposed, and exacted upon everie Subject, not denied crossed or contradicted by any, unleesse by some that like stuborne Forts, and Castles, stand in opposition, or as Kearnes come out in rebellion, against the supreme and soveraigne Majestic of God himselfe, The King of Kings : yea this must be payd in our owne persons, of high, low, rich, poore, learned and unlearned, Prince, Peere, Potentate, Duke, Marquesse, Earle, Baron, Knight, Gentleman, Yeomen, Husband-man, Labourer, Plebeian, Common-beggar ; wee cannot doe this dutie by a deputie or attorney, none can make *affidavit* one for another, as in our Civill Courts; even *Davies* a King is not exempted from this homage, neyther other Kings, much lesse the vulgars, if not Senatours, Magistrates and Patriotians.

Secondly the easinesse of this task is neglected, and unperformed, admits no apologie, no plea, nor excuse : great Subsidies and Customes imposed, as appeares in our Chronicles, &c all Histories, have occasioned mutterings, murmurings, mutinies, rebellions in the Subjects as perplexed Israel against perverse (b) *Roboam*, and so in (i) *England* about paying of Poll-money

g. Psalm. 50.15.
Psalm. 107.
1. Thess. 15.16.
w.

h. 1. King. 12.18
i. See Stowes &
Belinfords
Chronicles.

money : and Peter pence. But this imposition of gratitide to God (if God give grace) is as easily performed, as injoyned. What great inconvenience was it for *Naaman* the Syrian, to wash in (k) Iordan : for the halt to wash in the Poole of (l) Bethsaida : for the Leaper to goe shew himselfe to the (m) Priest : for the poore widdow to throw (n) a mite into the Treasurie : for a man to open his mouth, and the doore of his lippes, or rather of the heart to God, (as the Marry-gold opens to the Sunne) and shewforth his prayses : if the Prophet had commanded thee some great thing, say the servants to that Syrian, thou oughtest to have done (o) it : So if the Lord should command us, in requitall of all his mercies, to give to the poore, not only halfe with (p) *Zacharius*, but (as he tryed that young Iustitiarie in the (q) Gospell) even all our goods: wee ought to give all to him (for him) that hath given all to us : If he injoyns us to sacrifice our sonnes, as once (r) *Abraham* ; to give our bodies to be burned, as once the Martyres in the Paganish, Arrian, and Popish persecution ; wee should not grudge the Lord our goods, our blouds, our sonnes, yea our verie soules ; as was once the case of (s) *Moses*, and of (t) *Paul* himselfe, to vindicate and redeeme the glorie of God, to which every creature, in heaven and earth must be subordonate: but now he injoynes us a more facill and ready way, which wee may honour, and gloriifie him, and that's by our Thankefulnesse, our Cordiall and heartie acknowledgement of his mercies: a yoake that is not heavie, but easie ; a burthen not laborious, but (u) light : a thing not unseemely but seemly, a thing not incongruous any way or undecent, but exceeding good : Psal. 92. 1. *Yea pleasant and comely* : Psal. 147. 1. Now how can wee be wanting to this Eucharisticaall, spirituall dutie, that hath in it all the requisites of the Pagans morall good, being honest, pleasant, profitable, unlesle we will be a wanting to Gods glorie and our owne goods? 1. had God commanded us onely to sacrifice our eyes, blinde *Bartimeus* and such as had beene borne blinde, (as he in the 9. of *John*) could not have offered this sacrifice. 2. or onely our ears and tongues : the deaf, and the dumbe had beene excluded his service : 3. or our wealth and full bagges, the poore had beene

k 2. Kings. 5.
l John 5.4.5.

m Luke, 17.14.
n Luke, 21.2.

o 2. King. 5.10.

p Luke 19. 8.
q Mark, 10.21.

r Gen. 22.1.2.3.

f Exod. 12. 32.
See D. Willes
his Comment.
in his Hexapla: in
and according to
locum.

t Rom. 9.

u Mark. 7.1. 29.
v Psalm. 33. 1.

w Vnde beneficis
iurandum, Cicero
in Offic. Et omni
ne iustis p[ro]p[ter]is,
qui misericordia
dulci.

* Apud Alexan-
drum, de Alex-
andro, Pufius.

Pſalm. 50.
y. Deut. 5. 24.
Prover. 23. 6.
z. Aelian. 6. his.
cap. 48. Doctores
aueum, ut Ambr.
in Marsh. 24. 60.
40. August. super
Iohann. tract. 3. 6.
In principiis, &
Iſidor. lib. 12. ca.
7. Aquilam ap-
plicans, ad Chri-
ſium, & ad Chri-
ſianos.

to ſeek for his ſacrifice (as that poore Persian for his * gift, when ſuddenly he met with his King) But now ſince the Lord requires neyther thouſand Rammes out of the flocke, nor the Goates from the hills, nor the Bullockes from the ſtales, nor ſuch Hecatombs; nor the eare, nor the eye, nor tongue; for theſe the hypocrite and temporizer give him; but onely a cordiall and a gratefull (y) heart, actively, paſſively, conſtantly, conſcionaly, univerſally obedient to God, (the verie life and ſoule of all grauitate) ſince Christ the princely (z) Eagle ascended, (as it is writ of naturall Eagles) chiefly delights to pray upou the heart; he that gives not this, gives nothing as God would, nothing as he ſhould.

Thirdly there be many gracious promises made to the thankefull, as goads of the ſanctuarie and prickes, to excite & stirre up to this dutie; as golden cordes to draw and allure us to it: as alſo manie threats and menaces, as ſo many thunderbolts againſt the unthankefull. beſides other Scriptures the whole 28. Chapter of Deuteronomie, and 26. of Leviticus is ſpent in this argument.

CHAP. III.

Further motives to thankefullneſſe, from the bleſſings
it brings & continues.

Forthly, let us conſider the bleſſings and good things which grauitate brings or continues, with the inconveniences and ſubsequent prejudices of ingratitude, as arguments which not onely Divinitie but even heathenish oratorie hath uſed; both perwaſive, and diſuſiſive from (a) rewards and (b) paſtimentes. First, to begin even with the leaſt; the mighty and merciſfull God, takes this grauitate, exceedingly kindle at our hands, gives manie encomions and commendations on the gratefull, as he did on Salomon: 1. Kings 3. v 6. 7. 8. (even as a man that hath but a glimpeſe and ſparke of that justice & mercie, which are attributes eſſentiall in (c) God, wonderouſly approves and applaudes a thankefull person where ever he meets with ſuch, as a black Swan, or white (d) Crow, in

a. A preuiae a per-
viculo.
b. Oderum pe-
ccare boni vir-
tutis amore. Ode-
runt peccare ma-
liſtormulino pa-
ne.
c. Quicquid est
in Deo, eſt Deus.
Zanchius, de as-
tributis Dei.
d. Rara avis in terris, nigroque ſauillima Cygno vera grauitudo.

any

any condition) whereas againe God sharply and severely taxeth & redargueth, not only the ingratitude of the (e) lewes, of (f) Iezabell, of (g) Laodicea, as to bee such indeed which his soule loathes and abhorrs, and his stomacke cannot digest, more then luke warme water; preferring even the verie brute beastes, the Ox, and the Asse before (h) them: but even layes open detectes, (and detectes) the ingratitude of the very Gentiles themselves, that had no guidance but the dimme sparke of (i) nature. Now if a Courtier would be in disgrace with his King, as (k) Haman once with *Assuerns*; a childe with his father, as (l) Cham and Canaan with Noah; a servant with his master, as (m) Indas with our Saviour Christ; and sycephantizing treacherous Ziba with (n) Adolphus; a friend with his great friend, as *Davids* treacherous companions were deservedly in disgrace with * *David*. If we would live in Rome, as the Proverbe is, and contend and contend with the Pope (if that impostor may be named in that line, where God is named) then let us continue still (as we doe) in our obstinate rebellion and viperous ingratitude.

Secondly, let us consider and lay to heart, that gratitude and thankefulnesse, is the verie meanes to perpetuate and continue mercies, of what nature soever in any measure received; yea intayle them as it were surer then our lands, and revenues to us, and to our heires for ever, if they walke worthy of them: God being the God, not onely of *Abraham*, but of his seede *Isaac* and (o) *Isacob*; oft in mercie, remembryng distressed Israel, the off-spring of that Patriarchall roote, even for his Covenant sake with *Abraham*, for his servant *Davids* sake; as indeed to speake my thoughts & opinion freely, if not judgement, if without touching or prying into the (p) Arke, entring into Gods secrets intruding to be of his privie Counsell, from which rockes I steare; we may make any scrutiny or search into the reasons of Gods progresse and proceedings with a nation, the Lord being holy in all his wayes and righteous in all his workes; his judgements, though secret, yet never (q) unjust: Considering great Brittaines many and manifold mervolous & miraculouse deliverance, pluckt oft (as in the yeare 88. especially, and the Powder treason and plott

c *Exodus. 5.7.*f *Revel. 3.22.*g *Rev. 3.15. 16.*i *17.*k *Psalm. 1.4.*i *Rom. 2.22. 29.*

24.

k *Ethiop. 7. 9.*l *Gen. 9. 25.*m *Iob. 6.70. 71.*n *2. Sam. 19. 26.*

27.

* *Psalm. 41. 9.*o *Mash. 22.32.*

28.

* *1. King. 11.34.*p *1. Sam. 6.19.*q *Secreta esse
possumus iudicata
Dei, manifesta esse
en possum.*

*s Gen. 19. 16.
Dan. 6.*

s Hee used in his prayers and ejaculatory mentall' desires to reiterate this *Iserum Domini, iterum Domini:* once againe, once againe, send the Gospel to this unthakfull land.

t In that *Quinquevium Maria,* *u* *Nob. 4. 1.2.3.* *w* whose death was so lamented that in anie disaster which befalls the Turk it's proverbial:

*Morsus eis
Mustapha.*

x *Eze 1. 5. & 3* *y* *2. Eze. 10.12* *w* Throwing his blood into the ayre with *vicissi Galilei,* *vicissi, thou hast overcome bGalilean, thou hast overcome.*

Theodorus.

x *Judges 5. 20.* *y* See in the end of *Zogedins* Tables in folio:

Gods judgement: gainst severall hereticks. *a* *Apud Manserium & Bergensensem in supplemento Chronicorum.* *a* *E. 94.14.16.* *b* *AE. 12.23.* *c* *Recens historiarum Bisidius presbiterib. 1. Epistolas anno Dom. 913. Et Matisude diebus Canticis. col. 7. pag. 254. quanquam auctor Chronologia computans. sub anno D. 913. non 914. miserrimisdam Darmontum.*

plot prevented as a brand out of the fire as *Lot out of (r) Sodom,* as *Daniel out of the mouth of Lions, yea and of digging Foxes* too, who thought they digg nye us, yet they digg by us; preserved, as *David and his companie, from Saulites, Nythrodian bloudy-hunters,* together with other positive mercies, as the rehining once againe according to that zealous Latimers (our English Luthers (f) prayers) of the Gospell, breaking as the Sunne out of that darke Popish cloud, of conglomeration English (t) bloud; the continuance of it still, the going forward of our spirituall Temple, notwithstanding the disturbances, scots, and plots of so many libelling, lyng Popish *Tobiahis,* and (u) *Sanballats;* the reduction of our Illustrious Prince amongst us, better beloved of us then (w) *Mustapha,* amongst his *Ottomans;* with as much joy rewelcomed as Israels returne from (x) *Chaldea,* as *Isaacs birth was to laughing (y) Sarah and rejoicing Abraham:* together with that which I cannot pretermitt (leake if wee hold our tongues, and be silent, the very stones should speake) that visible and remarkable judgement, to speake in veritie and charitic both at once; if fame (*Battus like*) doe not babble, which lately befell upon the adversaries of our *Iudah;* the Lords owne immediet hand, (for a tryall hath experimented, it cannot be fathered as the powder pott should have beene upon any Puritane as they impurely call them, no *Sampson,* no Protestant *Nazarite,* their pestilent pollicies may perhaps give out having eyther hand in or heart to this tragedie:) But I say Gods owne hand which shot from heaven against (w) *Julian,* fought from heaven against *Amalek* and (x) *Iabin,* cast a thunderbolt from heaven against that *Arrian* (y) *Anastasius,* threw the chamber called *Ierusalem* upon the head of that (z) *Nicromancer Silvester* the second, drowned *Pharao* in the (a) *Sea,* smit proud *Herod* with (b) *wormes,* devoured *Hato* of *Mentz* with (c) *Rats,* that hand which oft as a thiraffe apprehends, and as a generall by *Martiall-law* executes wrath on the wicked *ipso*

as in the verie act of sinne, as on the blinded (d) Sodomites, presumptuous (e) Nabuchadnezzar, the Gospels (f) carnalist, that hand pulling down Dagon's house upon the head of these Philistines, these Dagonites, in the very midst of their Ido-latrous sacrifices, by a visible sermon, and as by an audible voice from heaven, I say speaking to us, how much hee honours that Arke of his truth fixed amongst us; and to them how much he detests their abominations, paying home at last their provocations: by this fall also prolonging the fall of their Bell, their Babell, tutoring them also in their bloudie projects, as once *Saul*, what it is to kicke against the pricke; to contest with the Lord Protector of Israell; I say in all probabilitie, leaving Gods secret justice, or mercie wee are in a great part to attribute, the continuation and succession of these mercies, to our English Israel, as partly even to the pietie, constancie, patience zealous prayers, & teares of our Queene *Maryes** Martyres: so more specially and particularly to the gracious humiliations, fasts and teares of the faithfull of the land, in our distresses and dangers and feares in the absence of our Prince, as also to their cordiall and heartie gratulations, for his joyfull and triumphall reduction, both the positive blessings we enjoy, and the pritive evils that have beeene kept from us, both the one, and the other are to be ascribed more to the prayers and thankesgivings of the upright in the land, then to all the powers and pollicies of man, or the arme of flesh: for as God blesseth even priuate families, for the cause of some one, as the house of *Laban* for *Jacobs* (d) cause, the house of (e) *Putiphar*, the Taylors, (f) prison, yea the Court of *Pharash* for *Josephs* (g) cause: preserved by raine (h) sent in a wondrous drought, the whole armie of an heathenish Emperour, for the cause of one Christian Legion: saved all that were in the Ship with *Paul*, Acts 27. 24. for *Pauls* cause, how much more doth the Lord powre both precious mercies, & reprise a land from deserved plagues, depending judgements for the cause of manie *Noahs*, *Davids*, and *Daniels* that are upright in the land, who upon all occasions, are both humbled for judgements, & thankfull for mercies, herein God imitating man, who is willing ever to doe most good where hee findes the recipient parties

d Gen. 19.11
e Dan. 4. 30.
f Luke. 12. 20.

* In that quinque
guenniu hispania
as it is called.
d Gen. 30.27
e Gen. 39.5.
f Ibid. vers. 23.
g Gen. 47.20.25
h *Anthonius* his
army, being 5.
daies without
water, on the
mountaines of
Germany, by
the prayers of
a Legion of
Christian soldi-
ers was reli-
ved by Raine
from heaven,
whereupon as
we have alrea-
dy alledged
from *St. His-
tory, Tertul-
ianus*, it was
called the
thundering le-
gion.

most thankfull, casting like the husband-man ever his seede most willingly, in that ground which hath recompenced his former laboures and paines in former yeares, with the most gratefull interest: thankfulness for one mercie, ever drawing on another, as one circle in the water makes another, that a third, and that a fourth, as one lincke in a chaine drawes on another, lincke after lincke; as indeede why did *Iehouah* accumulate so manie mercies upon *David*, one after another, as one beame of the Sunne reflecting after another, making his cup to overflow, his lott to fall in a fayre ground, giving him a goodly heritage, Crowning him with long life, spreading his Table, leading him still into the greene* pastures, but because he was ever so thankefull to his Shepheard? As for further instance; *David* is preserved from a raging Beare, a ramping (i) Lion, he is thankefull for this deliverance: after hee is rescued from (k) *Saul*, more raging, roaring, ramping then they * both. After from the *Iebulites*, after from *Achitopell*, from *Abdalor*, after from *Sheba*: hee is thankefull whilst hee raigned in *Hebron*, as a peticie King: therefore God inlargeth his Territories, and plants him in (l) *Ierusalem* (as Gods high Stewart now among us) being found faithfull in governing the yonger Scotland, espoused him at last to the elder sister *England*; as *Jacob* after his faithfull service prudence and patience, at last injoyed (joyed in) his fairest (m) *Rachell*; as that good servant in the Gospell, that was faithfull in a few Tallents, was made ruler over many (n) Cities: thus *Joseph* also delivered out of a pitt by (o) *Ruben*, no doubt being thankefull for that, God delivered him out of a deepe (p) ditch, a more dangerous pit (the traynes of a whorish Mistresse) the prison of an ungratefull Master: So *Moses* being thankefull for his deliverance from (q) *Pbaroah* and the pursuing *Ægyptian* host, God after takes his part against (r) *Amalek*, against *Moab*, & vindicates his cause against his sister (s) *Miriam*, auxiliating *Aron*, being everreadie at all essayes, as a friend at neede to beside him in all his exigents.

* *Psalm. 23. per se*
per se

Psalmus.

i *1. Sam. 17. 34.*
35. 36.

k *1. Sam. 23. ch.*
24. *chap. 26.*

* *Homo homini*
Lupus: Iwo bo-
mo homini Da-
won.

l *2. Sam. 5. 1. 2. 3.*

at *Gen. 39. 28.*

n *Matth. 25. 27.*
20. 21. 22. 23.

o *Genes. 37. 28.*

p *Prov. 23. 27*

q *Exod. 15. per*
se

r *Exod. 17. 11.*
s *Numb. 12. 6. 7.*

Thirdly thanksgiving sanctifies unto us every blessing, yea every creature, every action, every calling, yea what ever wee set our hands too, our meates, our drinke, our exercise, recreations-

creations, studies, mariages, journeyes, rests, priuacies, companies, yea what not : as it is a *species* & part of * prayer without which, every thing we intermedle with, is like our selves impure and (s) uncleane. Wee handle them, (as Colliers or Smiths sometimes eat their meate) *illotis manibus*, with unwashen hands, yea, wee use, abuse every blessing, as usurpers, incrochers, yea purloyners, where we have no right, nor title, more then a theefe to a true mans purse ; leave is light, but without thankefulnesse we take leave, wee aske none, wee are not onely unmannerly, but without question more bold with God then welcome.

C H A P. IIII.

*Ingratitude a sinne against grace, and nature,
condemned by the very heathens.*

Forchly a thankelesse heart is an evident signall and demonstration of a gracelesse heart, where ther's no gratitude, it's certaine ther's no grace : for as thankefulnesse is conjoyned with other graces, as with prayer and spirituall (u) rejoycing, as the inseparabell companions and adjuncts : so as *Hypocrates* twins, they live and die together, as relatives, they depēd one upon another, as it is oft with some woman & her conceived childe : the death or life of the one, is oft the death or the life of both. And indeede, as this is a true rule in the aggravation of anie sinne, that the more unnaturall that anie sinne is, the more odious, horrible, and unmeasurable sinfull, it is; as fratriicide and brother butchering (such as *Cains* against *Abell*, *Absalons* against (w) *Anmon*, *Alphonfus* his (x) brother *Diazius*, is worse then homicide or man-killing ; as incest such as (y) *Rubens* with his mother in law, *Anomons* with his sister * *Thamar*, and that of the incestuous (z) Corinthian is worse then adulterie or simple fornication, because more unnaturall : so it is with ingratitude the hagg is more ugly, and deformed, in that shee is a monster-bred against the very light course, and kinde of nature, much more against the Sun-shine of grace.

* *Vide Sculpius de Oratione, vel precatione, pag. 2.3.*
t *1. Tim. 4.1.2.3*

u *1. Thes. 5.16.*
17.18.

w *2. Sam. 13.32*

x A proctour in Rome that came very farre, to performe a meritorious act, the murther of his brother in bed with a hatchet, because he was a protestant.

y *Gen. 35. 22.*

* *2. Sam. 13.4.5*

z *2. Cor. 2. 5.6.*

Fistly to illustrate this a little further, as another motive, to set an edge upon our affections towards this beautius *Helena*, this excellent grace of true gratitude, and to hate that foule *Thirfites*, that *arts* or helish hagg ingratitude, to make that positive which wee have made comparative: Let it not passe our animadversion, and consideration; that (to the shame and obloquie of ungratefull ungracious Christians) even *Pagans* and *Heathens* have beeene found thankefull, yea by the erecting of *Tropheys*, *Images*, *Statues*. (a) Pictures, they have expressed their gratitude to their *Eupaters*, *Patriots* and *Benefactors* of their countries, as the *Romanes* to their *Scipioes*, *Decians*, *Horatians*, *Chartians*, the *Athenians* to their *Cedrus*, the *Egyptians* to their *Ptoleomees*, for freeing their countries of enemies, themselves of feares, preserving their peace, their goods, wives, children, and such blessings received by their meanes.

2. *De ifis statuis*
 & *imaginibus*
multa habemus,
 apud *Ciceronem*,
 & *Tranquillum*
Perseum, & *In-*
venalem, sic de
Corone Murali,
Castrensi Nag. lib.
ovali olearia.
Civica obfationa.
ls. populea, &c.
Reliquis hono-
ribus datus bellicos,
lege apud
Plin. lib. 10. c. 22
apud Guevar. in
monte Cauraria,
 & *Cassaneum in*
Catalogo part. 1.
pag. 8. Precipue
apud Iosephum in
3. & 4. antiqu. &
apud Colli Rhad.
lost. antiqu. lib. 13
cap. 6.
x. Plin. nat. hist.
lib. 4. cap. 143

Yea they have thankfully honoured the memoriall of those that by their proesse & valour have rid them of poysonous and noysome Serpents, Lions, Dragons, fierce and ugly destroying monsters; thus they gratefully honoured their *Hercules* for subduing *Cacus* the robber, *Sphinx*, *Cerberus* & *Gerion*: *Perseus* for killing the snakie *Medusa*: *Bellerophon* for conquerin that *Chymera*: *Regulus* for destroying that great and terrible (x) serpent at the flood *Bragada*: *Capadox* for quelling the African snake, *Corebus* for overthrowing that Grecian monster: *Alcon* for shooting the Dragon of Crete: *Meleager* and *Acastus* for killing the Calidonian Bore: *Cadmus*, and diverse others for subduing other Serpents, Dragons, Minotaures recorded in histories, as much honoured by them, as our *S. George*, *Bewis* of *South-hampton*, *Guy* of *Warwicke*, and others amongst us, whose fabulous stories in such exploits as these, are received as *Gospels* truth by the credulous Popish (I doubt too much too of the Protestant) Laytie.

So these *Pagans* have honoured such living by erecting their pictures to living, lasting glorie; deified them dying amongst their gods: placed them above the starres, by whom *Artes* and *Sciences* for their experimented good have beeene invented or perfected, as *Ceres* *Triptolemus*, *Saturne*, the invention of *Corne* by *tillage*, *Bacchus* for planting *Vines*, others for other inventions

tions, particularized by *Polidor* * *Virgil*, no lesse prodigall and profuse have they beeene gratefully distributing large honours to those, by whom Letters were first found, and invented, or good lawes have beeene acted, and established: Thus to this day *Lycurgus* amongst the *Eacedemonians* *Zelenebus* amongst the *Locrensians*: *Mynos* amongst the *Cretians*, *Philo* amongst the *Corinchiens*: *Zalmosis* amongst the *Seythians*, as once *Romulus* amongst the *Romanes*, with other legifers and law-givers or interpreters of their Lawes, in other nations, as the *Druides* amongst the *Gaules*, *Mahumet* to this day amongst his *Saracens*: the *Brachmans* and *Gymnosophists* amongst the *Indians*, the *Magi* amongst the *Perians* have their names praysed and perpetuated even to these times, in which honours also *Mennos* the first founder of Letters amongst the *Egyptians*, *Rhadamanthus* amongst the *Affyrians*, *Nicostata* amongst the *Romianes*, *Phenices* amongst the *Grecians* have deeply and deservedly shared.

Yea these heathens have beeene in their kinde, not onely thankfull to their best deserving men; which they have counted their *Heroes*, yea as *semedians*, or halfe Gods, but they have beeene more thankfull to the multitude (multitude) of their *imaginarie gods*, whom in their blinded superstition they have acknowledged as authors of their good, preservers of their safetie, preventers of their evills, or as appeares by their owne Authors, their (a) *Poets*, (b) *Orators*, (c) *Histrians*, (d) *Philosophers*, (e) *Physitians*, as they had diverse and different lustrations and purging sacrifices, for their Cities, Campes, Fields, Courts, Houses, Ships, Families, Functions, after different wayes and ceremonies: so had they *Eucharisti*call and *gratulatorie* sacrifices, wherein to honour their Gods the more, they caused their Priests to sing *solemne Hymnes*, and *Sonets* to their prayses as *Io Pean* to *Apollo*, amorous songs to *Venus*, martiall hymnes to *Mars*, others to (f) *Ceres*, (g) *Diana*, (h) *Dionysius*, &c. And as they placed and assigned them (as our Popelings this day their deified adored Saints) their severall functions, as *tutors* and *guardians* over severall things, as *Ceres* over *fruities*, (i) *Triptolemus* over *Corne*, *Bacchus* over *Vines*: *Chloris* over *flowres*: *Vertumnus* over *apples*: *Aristaeus* over

* *Libris de invensione rerum.*

a *Apud Poetas*
Virgil lib. 1. Ge-

org. ii. 5. 6. annid.
Ovid. lib. 4. Fa.

et lib. 6. Metam.
Himer lib. 22. in

fine Tibul. eleg. 1
5. libri primi. Pro

peritus lib. 4. eleg.
9. & Juvenal.

Satyr. 2.

b *Cicero de Di-*

vinis. & Par. 6.

4. *lingua Latina*
Livius lib. 2. 3

4. & 32. *Hered.*

5.7. *Festus Pom-*

peius. lib. 1. 4. Halic.

lib. 4. *Cato rei rom.*

lib. 41. *Plin. lib. 35*

cap 15 *Cyprian. lib*

5 *belli Civilis.*

d *Proclus de sac-*

erificiis. Plutare.

in Brut. & Mar.

li. *Saturn. 1. & 3*

e *Gal. 1. 1 de sa-*

nit. suend c. 7. A-

vice. 1 fin 3. &

Allar. 1. 2. præf.

tit. 26. cap. 2.

f *Cereri lulos.*

g *Diina bipingoa*

h *Dionys. Tyshir.*

Matol. de diebus

canic. pars. 2. col.

pag. 36.

i *Idem par. 2. col.*

1. pag. 23.

over hony, their *Lares* and *Panates* over their houſhoulds, &c. as also over ſeverall places affigned their powers, as *Jupiter* in the Heavens: *Juno* in the Ayre: *Neptune* in the Seas: *Pluto* in the infernall hells: the *Fawnes* and *Satyrs* over the Woods: the *Driades* over Trees and Mountaines: their *Naides* over fountaines: as also (in which ſtill our (k) Papifts ſympathize) over ſeverall professions and functions *Liberall*, *Illiberall*, *Military*, *Physicall*, *Mechanicall*, as *Minerva* over the learned: *Phæbus* over the Muses: *Aefculapius* over phyſicke and Phyſitians: *Vulcan* over ſmiths: *Venus* and *Cupid* over love and lovers: *Mercury* over Cheaters, and Cuni-catchers: *Mars* and *Bellona* over warres, and warriours: *Lucina* over women in childe-bed: and ſo of the reſt: So when they perceived or but conceiteth, that any thing proſpered better, or any feared or felt evill was prevented, by the tuition and protection of their titulary gods: So (in imitation of the Jewes, in their ſacrifices to the true Iehovah) they have ſhewed their thankefulneſſe by their Eucharifticall oblations and (l) ſacrifices, yea by the presenting of gifts unto them (as our Papifts ſtill loading, the Altars, before Images, and Shrines) and by ſignificant Emblems and ſymbols, repreſenting their powers, inclinations and operations, as ap-peares, by the affigning unto *Vulcan* a hammer: to *Pan* a pipe: to *Sibilla* a Bell; to *Bacchus* a Tyger: to *Venus* a Swan; to *Saturne* a Serpent: to *Aefculapius* a Snake: to *Minerva* an Owle: to *Mars* a Wolfe: to *Mercury* a Caducean wand: to *Diana* a Hart, and doggs: to *Phæbus* a Crow: to *Bacchus* a Panther: to *Pallus* a Speare: to *Jupiter* an Eagle: to *Cupid* bow and arrowes; to *Juno* a Peacocke: to *Hercules* a club, &c. & ſo the reſt. Now ſhall ſuperftition be more thankefull to her false Gods, then true religion to the true God? Shall the Devil deluding these Pagans, (as at this day our Papifts) by his ſleights, and operations, working (as by once ſpeaking in Edens Serpent, Dodons oake, Apollos Oracle, and ofte in Images) by and in these imaginarie dieties, his owne ends? Shall he (which as Gods Ape, and emulator, he above all things desires) obtaine more honour of these Idolaters, then the true God of us, his pro-ferred ſervants? Shall Pagans be more thankefull then Christians? (as purpoſely, by more paines I have expreſſed) ſure,

^k See a con-
ceited Booke
called the Bee-
hive of the Ro-
mish Church,
one M. Emerod
his picture of a
papift, chiefly
D. Sutclift his
Turcopœfus,
against Giffords
*Calvino Turcif-
fus*.

^l *De diversis fa-
ſerificis Romano-
rum, vide apud
Feneſellum, &
paſim apud Li-
vium & Graco-
rum, & Aegyp-
tiorum apud Ma-
iolum de diebus
canicular. part. 2.
col. 1. pag. 55.*

as the Ninivites, the Queene of (m) Sheba: and the Sodomites themselves against the ungratefull ungracious Iewes: so these Pagans shall testifie against us at the great Tribunall, in our omissions of these gratulatorie duties to the true Iehovah: which they blindly gave to their Imaginarie (n) Gods, their well deserving deified men.

C H A P. V.

Christian and Heathenish ingratitude exemplified.

m *Matth. 12.43*

42.

n *Quomodo*

Gentiles gratis

egressus djs suis

sacrificijs vide a.

und Mercurium

Trifolium, in

Pimandro cap. 1.

Gale, do. a. p. p-

rii, & apud AL.

Hed. in sua theo-

logia natural.

SIXtly as these heathens have beene themselves grates' l and thankefull to their gods, and to their best meriting men; so they have from the light and sparke of nature, wondrously distasted, detested, and declaymed against the ingratitude of others: holding an ungratefull man, the veryest viper, the ugliest monster in the (o) world; the most unprofitable bulke, and burthen of the earth: the Center of all injustice, the compendium, and abstract of all that can be called ill in (p) a man: yea as the best Moralists, chiefly (q) *Plutarch*, (r) *Seneca*, (s) *Tully*, have given many rules and motives to gratitude, telling us that for the benefits wee receive eyther from God or man, we must in imitation of the fertile ground, render more then wee have received: no more grudging to repay thankes backe againe, for good turnes done, then to redeliver backe againe, the pledges, and pawnes we have had in our custodie; not forgetting the good, that from any, we have received, but the good we have done: with many such particular counsells, cautions, and cautes. So these with other grave and learned Historians, have severely censured, and branded with a perpetuall blot of obloquie, and infamie such persons, yea such Provinces, Nations, and Kingdomes as have beene unthankfull, to well deserving men, much more to their gods, making ingratitude the canker in the Rose, the Cantharides in the oyntment, the soyle and staine of many other excellent gifts & parts, of such as otherwayes excelled in Armes or in Arts: Thus they Satyrically, and

o *Ingrato homi-*
ne, terra peius
non creas.

p *Si ingratum*
diversis omnia di-
xeris.

q *In Moralibus*

r *De beneficijs L.*
4.621. & 27. &
libr. 5. passim.

s *Libr. 1. Officio-*
rum, sic plurima
apud Stoicum,
sit. de beneficijs.

and sharply taxe the ingratitude of that *Paris* (or *Alexander Phrygius*) in stealing away the wife of *Menalans*, and treacherously killing the King of Sydon, of both whom hee was courteously enterteyned, against the lawes of nature, of Nations and hospitalitie, thus also (t) *Appian*, and all Romane historiographers since lay loade upon the vile ingratitude of *Cassius* and *Brutus* *Cesars* sonne in (u) law, *Domitius Trebonius*, *Tullius Cymber*, the two *Serviliij*, *Casca*, *Hala*, with other confederats, in bewsooching stabbing *Julius Caesar*, with bodkins in the Senate house (as dispitfully, as *Gerson* was stabbed by his ungratefull schollers, by the instigation of emulating *Fryers*, or as *Fulvia* Tyranized over *Tullies* tongue with her needle) notwithstanding this worthie *Cesar* had pardoned some of them with many others of the Pompeyan faction, out of that clemencie which (w) *Tully* every where so commends: So, who can with patience reade in *Livie*, and *Plutarch*, the ingratitude of the Romanes toward the two *Scipioes*, the African and the Emilian, the first whereof, though hee were their fortresse in so many fights, perished in *Leviterium*? The second for all his Conquests over the Carthaginians and Numantines, found in Rome a murtherer but not (x) a revenger? The ingratitude of the Athenians towards their *Thesens*, & *Solon*, & *Themistocles* whom they banished? towards *Miltiades*, whom in remuneration of freeing them from the Persians in the expedition against *Darius*, they imprisoned and famished? as also towards their Ten *Pretors*, whom in stead of deserved and expected honours after their victories over the Lacedemonians, they condemned to death: The ingratitude of the Carthaginians towards their eloquent *Hamilcar*, whom in guerdon of his well performed Embassage with *Alexander* the great, they butchered at his (y) retурне? So hee that readeſ, how that faire famouſed *Tully*, was ſtung with ungratefull vipers, as banished by *Aulus Gabinius*, being *Consull*, whom he had ſo fairely cleared from many great & greiuouſ imputations. Secondly emulated and oppoſed in all his aymed dignities by *P. Vatinus*, whom he defended and brought of with credit in two publik judgements which else had paſt againſt him, Thirdly, but chieſly detrunçate, and beheaded by that *Popilius*, for whose life he

t *Appian. lib. 2. de bello Civili.*

u *Et tu mi fratre,*
cries *Cesar* whē
he was stabd in
the Senate
house.

w *Orations pro
Roscio, pro Rege
Decio, & aliis.*

x *Plutarchus in
vita Scipionis
occisorem invi-
nit non indicem.*

y *Dohis & alijs
prior Fulgoſum,
Bruton. exempl.
libr. 2. pag. 8. in
guar.*

he had so pleaded and prevailed, in a capitall and criminall cause; he cannot but be driven to commiseration and admiration; so I confess when I consider the ingratitude of diverse others, both Christians and Pagans, as that bloudy *Caligula*; the sentencer of the death of *Macro* and *Ennis*; by whom he was chiefly holpe in the (x) Empyre of *Maximinus* the Thracian, the murtherer of *Alexander Severus*, from whom he was advanced to so manie honours: *Plantianus* his favorite, who attempted (though being revealed executed not) so much as the other, his heart as bloudie as the (y) others; of *Macrinus* the butcherer of his Lord and good Master *Bassianus*, who had preferred and intrusted him as generall of his (z) armie of that pestilent *Tuncius*: and the pretorian Souldiers in killing that excellent *Pertinax* so pertinaciously, by whom they were so well (a) regarded, garded and rewarded.

Of *Sextilius* that was the onely betrayer of *C. Cesar* the Orator, by whom hee had before beene so stoutly protested against the accusation and faction of the *Scyllaneus*: of *Callias Antisthenes*, that in requitall shamefully kild a Barbarian, that shewed him a great Mine of gold, so for ever curing the jalousie which he had of his blabbing & venting unto (b) others of *Zerxes*; who in stead of deserved and expected preferment, cut of the hopes of that boate-man upon the shoare, shorter by the head; whose care and providence prevented the other-wayes inevitable shipwracke, in that unhappy expedition which hee made into (c) Asia: of that treacherous *Ptolomey*, who sent the head of his poore perplexed friend *Pompey* to *Cesar*, as a present, flying to him for shelter, as the Sheepe into the jawes of the Wolfe, or the hunted Hare into the fangs of the shepheards (d) dogge: But chiefly when I reflex upon Christians, reading and revolving how beastly *Michael Thranlinus*, deprived his good Master *Leo* the Emperour both of life and honour: how that bloudy *Phocas* (that great Papall (e) friend and founder) dealt with the Lord and Emperour *Mauritius*, from whom hee had received some undeserved fauours: how *Justinian* the Emperour dealt with that heroicke *Bellisarius*, the very *Hercules* and *Atlas* of Italy and Lumbardy, who had freed them, (as the Sorkes some Cities of froggs

² *De his omnibus vide apud Fulgustum, Valerium Maximill, Diogenem, Latini, sis. de gratitudine, &c. in gratitudine.*

^y *Reade Guevarah, that eloquent Chronologer, of the life of Severus, 16 pag. 319.*

^x *Idem, in vita Bassiani, pa. 369.*

^{cap. 16.}

^a *Idem cap. 10.*

^{pag. 241.}

^b *Bassianus lib.*

^{3. ex temp. pa. 189}

^{in quarto.}

^c *Idem ibidem.*

^d *Vide apud Zwingerum in Thesario humano vita, sicut. de ingratisudine.*

^e *Apud Merriam, Fusius in suo progressu Papalins.*

and the Doggesome countries of Wolves) from the invasion of the Gothes and Vandals, over whom he was so oft victorious, by the emulation of a woman (chiefe actors, that sexe, in the Tragedies of the greatest spirits) depriving him in a trice of all his offices and honours, putting out his eyes, exposing him to the misery or mercie of the merciless world, constrainning him for pure neede to begge a halfe penny to buy bread to his (f) belly ; as that Tygresse Empresse would have served the valiant Eunuch *Nases* with the same sauce, but that the curst Cow having short hornes, hee did counter-mine her mischiefe. Besides in our owne Chronicles, pondering how that viperous *Banister* betrayed his Lord the Duke of Buckingham, for which he is as deservedly branded, as infamous as ever was *Zepirus* for betraying Babylon, *Simon* for betraying Troy, *Iudas* for betraying Christ. When I reflect upon these and other examples amongst Christians and Heathens of such ungratefull persons, as have beene as the Iuy to the Oake, killing those by whom they have beene propped and (g) prospered ; as (b) vipers, gnawing out the very bowels of those that have bred them : I cannot but lament that this monstrous and hideous hagge, ingratitude, hath got a regiment over so many, and hath enlarged her Territories further then the Turkish *Ottoman* : *Prestber John*, the *Cham* of *Cathay*, or the great *Mogul*. But chiefly when I consider how like the *Centaures* in the fable, and like these Gygantean Nimrodian hunters in the (i) Scripture, shee hath mantayned fight so fiercely and furiously against the Majestic and mercie of the great God of heaven, to her owne destruction, and the ruine of these Subjects in which shee is resident, it's lamentable and deplorable : Oh the massacres and tragedies shee continually makes more ruefull and piteous then these of the Romane *Sejanus*, the French *Byron* : our English King *Leir* : the Arrian *Valens* : the Italian *Julio* : the Iewish King *Saul* : the Machabeian *Antiochus* : or what ever else most commands a passion, alwayses as fatall to her possessors, as that *Sejanus* his horse to his (k) Masters.

f *Dates abhinc Bellisario. Procedens de bello Gotorum, liber. 2. & Kynuris de bello Vandalo- rum.*

g *Phormia ex- emplaricata, hec apud Bar- tholomaeum Cas- sanum, Casalo- go gloria mundi, pars prima, folio 41. 42.*

h *De hoc partu Viperine, Plinius liber. 10, cap. 62. Belianus liber. 1. cap. 25. Isidor. li. 12. cap. 3. Aris. liber. 5. cap. 34. Imo Divus Bas-ilius exempl. hom. 9. & Chrysostom. in 3. Cap. Math. homil. 12. appro- bant & Theolo- gica haec appli- cato.*

i *Genof. 11. 2. 3. & Attic. liber. 3. cap. 9. Simon Maiolus col. 7. pag. 287.*

k *Caco, Scio, Antonio, Casio, Dolabella, Seiano fatalis : Aulus Gellius vell.*

CHAP. VI.

*Ingratitude blamed and shamed, even from the thankfulness
of Brutes and Beastes to their Benefactors.*

But to leave the beastliest of men, ungrateful persons, detected you see as detested, contemned and condemned of the very Pagans, as Schoole-masters and Tutors to degenerate man: wee may be taught gratitude and thankfulness to our God for all his blessings and benefits past and present, even from the very brute beasts; who as they have beeene found verie thankfull unto man, their (l) Lord and superior, of whom they have had their dependance, and from whom they have received their food and relief: so they teach and tutor man to be thankfull to that Superior Essence, on whom he depends, in whom he lives, moves, and hath his (m) being; and from whom he receives foode and rayment, health, life, libertie, peace, plentie, protection, and what ever is needfull for his being or well (n) being.

Thus to enlarge my notions and motions historically: when I consider how the verie brute beasts have beeene faithfull and loving to their Masters, in their brutish kinde, more then one man to another: as those three famous Horses: *Alexanders* (o) *Bucephalus*: *Casars* horse, and the horse of *Antiochus* King of Syria, who (as Emblemes of faithfull wives) would suffer none to intermeddle with them, but their owne Masters. Yea the very dogges (to the very shame of all temporizing sycophants: treacherous *Zibaes*: trencher *Parasites*: false hearted *Ionis*: viperous *Iudas*: hollow-hearted friends, that have the *Ave* of hony in their mouths, but the gall of *Cave* in their (p) hearts, that are unthankfull to their professed friends, as many millions, and my selfe amongst (q) many, can give a *probatum est*:) I say the very dogges that have beeene faithfull to the very death to those Masters whom they have loved & followed: as the dogge of *Ulysses* that was to him in his kinde, as firme as his *Penelope*, knowing & acknowledging him when he returned home from the *Troyan warre*. The dozen dogges

1 *Psal. 8. 4,7,8*2 *Act. 15.17.28.*

a *Adesse de bene esse, immunita
viximus calum-
que necessaria.
Cicero in Officis.*

b *Plin. lib. 8 cap.
43. Solin. cap. 46.*

c *Multis annis
iam transellis:
nulla fides est in
pactis: Mel in
ore verba lactice
Felin corde
francus in scutis.
Sphinx phila-
phica.*

d *Ionathan and
Iudas ere long
to be printed.*

x. *Aelian. lib. 6.*y. *cap. 13.*z. *Plin. lib. 8. c. 40.*s. The beloved
wives of the In-
dians, burne
themselvesquicke in their
husbands fune-
rals, *Mazins &*
*Acofta in hislor.**Ind.*u. *Plin. libr. 8. ca.*v. & *Zonaras*
*in Tiberio.*w. *Aelian. lib. 6.**cap. 24.*x. *Aelian. libr. 7.**cap. 33. & 35.*y. *Enpolide mor-**mo in agmina ca-**uis media, exim-**iliis of. Aelian.**lib. 9. cap. 42.*

z. See some in-

stances also in

this kinde in

M. *Topfell*, ourEnglish *Gesuer*,to *Quadrup.* inM. *De Canibus*.

Also the booke

called the Pil-

grimage of

Princes in quar-

z. pag. 103.

De his omni-

as apud *Zwin-**erum, in Thea-**ovisa humanae,**Am. Gall.**Alexand. ab A-**xandro, Celsina**hodigimus Camer.*• *Maiolom. &c. c.*

of *Masinissa* the Numidian King, as safely guarding him, as the French, or Scottish, Guard their King: The Athenian dog *Caparus*, that kept the treasurie in *Aesculapius* his (r) Temple, better then the gagling Centinels the Romane Capitoll: The dogge of *Lysimachus* cald *Druides*, that died with his Master (s) *Lysimachus*, as the dogge of *Hiero*, that (like an Indians brest beloved (t) wife) leapt into the same flame, which burnt his Master: The dogge of *Titus Sabinus*, who never forsooke his Master, no, not in prison; nay that brought meat to his Masters mouth when he was dead, and fetcht the dead bodie of his Master out of *Tyber*, into which it was (u) cast: The dogge of *Darius*, who (in his fight, and flight from *Alexander*, being murthered by his treacherous servant *Blessus*) stayed with the dead corps of his slaughtered (w) Lord with other dogges, which as wee know by histories and experience, have eyther died with their Masters, as *Aelianus* Instances in the dogges of *Polus* the tragedian, and of *Theodorus* the Musitian, who leapt into the funerall flames of their (x) Masters, like loving curres as they were: or else for their masters, famishing themselves upon their Masters graves, as did the dog of (y) *En- paldes*, and some in our (z) times. These, and all these faithfull, gratefull brutes, to their breeders, to their feeders, cry shame upon ungratefull man, that for all mercies hee hath received to his bodie, to his soule, is not so loving, so loyall, so thankefull to his maker, his heavenly Master, his Creator, preserver, Redeemer, as horses and dogges for *Grasse*, *Hay*, *Oates*, bones and crusts, have beene to mortall man.

Againe when I consider how submisive and obedient not onely domestike and house creatures; but even these that have beene more sylvane and wilde, have beene unto man, once wonne and trayned and lured by meat or musick, or by teaching made docible and tractable: as namely when I read how a Nightingall would ever sing at the command of (a) *Stenborus* onely to pleasure him: of *Mathes* his Crow, if wee credit *Celius R. Hodigimus* that would carrie letters which way soever the King directed: her: Of the Dragon that attended *Heræ*.

* *Sic de Columbi. &c. Hirundinibus Isteris persianibus, lego plurima exempla apud me. L. 16. c. 54. Plin. 10. c. 37. &c. 24. apud Fabium Pistorum in assalib. Et Graminum. Vand. 1. c. 7. glides.*

sides the Philosopher: Of a Serpent that wayted upon *Aixa* in Locresia: a Thrush on *Agrippina* the Empresse: a wilde Bull on *Pythagoras* at Tarentum: Of another Bull, as also a trayned Doue, that would come at a call, to that impostor *Mabomet*: Of a Lion, that as a Page followed that manumitted *Androdius*, his whilom Phyficion up and downe the streeets of Rome: Of a Seale fish, that would come at a call from the Sea to the shoare, and take meate of a man dwelling at the Shieldes; as I credibly heard when I lived, (where my (b) heart still lives) at Newcastle on Tyne: me thinkes man, is more brutish (as *Esay* himselfe, or God in (c) *Esay* complaines on him,) then the most savage & sylvane of brutes, that's disobedient to his God, that's more refractory then the wilde (d) Asse that snuffes up the wind, then the wilde (e) Heyffer that will not admit the yoake, then the wilde Panther that will not bee tamed.

Even as when I consider the mercies of some beastes to man, more then of one man to another; (as of that shee (f) Wolfe, which fostered *Romulus* the first King of the Romanes: that shee bitch which fed *Cyrus* when he was exposed by his cruell grandire (g) *Asyages*: that shee Beare, which sustayned Prince *Alexander*, when destined to death by his father *Priamus*: those Bees which fed *Plato* with hony: those Ants which are said to feed *Midas* with graines, when they were in their tradles: those Ravens which fed *Elias* the persecuted (h) Thisbite: with the (i) like,) comparing these with the cruelties of a *Nero*, a *Domitian*, a *Dionysius*, a *Caligula* and others such, which Canniball-like feede upon man, (as birdes and beastes and fisties of pray,) the greater upon the lesse, the stronger upon the weake, I have thought that one man is awolfe to (k) another, yea a Devill to (l) another: and that there's more mercie in beastes then in beastly men. So I say comparing the subjection, submission, subordination of even the worst of brutes and beastes, to man their superior (everie creature by a naturall instinct fearing the very face of (m) man, as their deputie King, and superintendente under God) with the rebellious and indomable heart of man himselfe, to the soveraigne Majestic of his maker, whose Image he beares: I finde more obedience in beastes to man, then in man to God.

b As Queene
Mary is said to
say of Callis,
that if she were
dead, it would
be found writ
in her heart,
&c.

c *Ezai* 1. 4.

d *Tob* 39. 6.

e *Act. vult Pan-*
thera domari: sa-
mei tamen cum
Hedo domesticus
fuis educate Ad-
liam, li. 6. bish. t. 3.

f *Bergomensis*
histor. lib. 4. Cap.
pella tractat. de
Imper. Milit. olig
col. 12. Caglianensis
Catalogo gloria
mundi parte pr-
ma, pag. 45.

g *Apud Zen-*
phomen in pa-
dag.

h *1. King.* 17. 6.

i *De aliis per*
creaturas miracu-
los preservatis,
lege apud Proco-
prium de bello Ge-
borum lib. 2. 4.

j *and Logorum, in*
epiphod ad Risi-
fridum, cap. 10. 4.

k *and Surium, to. 2.*

l *Homo homini*

Lupus.

m *Homo homini*

and Deus am da-

mus.

n *Observatio*
Majestatis in suis
Communiis.

But to come still more punctually to my proposed pointes, when I consider, how not onely loving, faithfull and merci-
full, but even gratefull Birdes, Beastes, and Fishes have beeene
to their breeders and feeders, their friends and benefactors;
and how ungratefull man is to his God, in walking unworthy
of his mercies: in turning his grace into wantonesse, in finning
presumptuously, and proudly that grace may (n) abound,
abusing the patience and long suffering of God that leades to
(o) repentance, heaping sinne upon sinne, as once the feined
Centaures, Pelion upon (p) *Offa*: And so consequently, wrath
upon wrath, God giving him as he did to (q) *Iezabell*, (r) Ni-
nive, and (s) Ierusalem, a space of repentance, in this day of
grace and of the Gosspell, yet hee not knowing the day of his
(t) visitation, neglecting Gods call, hardens his heart as the
neather milstone, makes his brow of brassē, and his spirit of
(u) flint: I say comparing and paralelling the gratitude of
beastes to man, whose pride and lust, yet subiects them to
(w) vanitie, (The Horse by his travelling, the Ox by his
toyleng, the Cow by her milke, the Sheepe by her mikel, wooll,
flesh and dung, the Bee by her (x) hony, recompencing and
gratefully remunerating the petye costs and paines of man to-
wards them, with a full and a fertile usury, such as the fieldes
yeeld the husband-man, for his plough, his paines and his
seedle,) with the ingratitude of man, to God, whom God
hath made little lower then the (y) Angels, crowned him
with glory and worship, made him tuler over the workes of
his hands: that he shoulde yet be, by sinfull rebellion, as up-
thankefull as the very Devill and damned spirits: *Oh binc illa*
lachryme, this thought confounds my thoughts! plungeth and
perplexeth my soule, makes me even (z) Planet struke: Oh
it's mans miserie, by an unwise an unworthy walking, thus to
abase, thus to abuse Gods mercie!

a Rom. 6. 1.
b Rom. 2. 5. 6. 7.
c Apud Lucianum in Dialogis.
d Revel. 2. 19.
e Jonas. 1.
f Matth. 23. 27.
g Luke 19. 42.
h Item. 5. 3.
i Rom. 8. 20.
j Sic vos non
vobis misericordis
atres: Sic non
vobis bellara.
fertis oves. Virg.
k Psalm. 8. 5. 6.
l Quiescece-
to, satis conser-
mico us in alia
meditatione olim
Cyprianus.
m Psalm. 8. 4.
n See the frēch
Academie, in
fol. prefata in par-
sem primū, in
the french Au-
thor in octavo.
See pag. 1. 23. 4.
o. mo per sonum
librum. Et apud
Cassianum in ea
salve ps. 51. 52.
p. Apud Alsted.
pulchra image in
Theologia naturali.
p. 2. pag. 643. 644.

Oh when (a) David considered the priviledges and prero-
gatives of man, he breakes out emphatically, *Lord what is man
that thou art so mindfull of him, &c.* But when I consider mans
dignities, of which some have writ whole (b) Tracts, paralelling
this Microcosme with that (c) Megacosme, mans perfe-
ctions with the whole world: with mans neglected dutie of
gratitude

gratitude. I say by an inversion from man's perversio[n], *Ob
pan whas is God that thou art so unmindfull of him, or the Sonne of
God, that thou so little regardest him?* So vainly, so mainely for-
getting him and all his benefits and bounties, his workes and
wonders, as once (*d*) Israel, as the *Ostridge* forgets her (*e*) egges,
and as some have forgot their owne (*f*) names, thou forgets
the great and glorious name of the Lord thy God. Oh doe I
believe mine eyes and eares, that Lions, Eagles, Panthers, yea
Dragons, Elephantes, Aspes, Dogges, Wolves, Apes, have
beene thankefull to their Eupaters and Benefactors, and shall
man their partie soveraigne, be claudicant and heteroclite? Is
he made of a worse metall, his minde cast in a worse moulde:
then the rest, then the best, (yea then the worst) of beastes?
To addle (according to my renued readings and meditations)
something to my former instances, shall there (as (*g*) *Basil* and
(*h*) *Ambrose* themselves have obserued) be for some few crufles,
or crummes, such gratitude in dogges to their Masters, to a
marvaile if not a miracle; such fidelitie that they have kept
their houses, their (*i*) treasures, yea their very wives, as if they
had beene Turkish Eunuchs: Haye they found the lost Treas-
ures of their Masters? Have they defended it from the incur-
sion of theves? Have they layd, by their Masters lost puyses
or wares, till they have famished, as once the dogge of a Colli-
phonian (*k*) Marchant? Have they revealed the wrongs done
to their Maiters by their adulteresse Mistresses, as the little curr
of a Sycilian by whrining and scraping at a secret doore, is said
to discover a hid (*l*) adulterer an armed intended murtherer?
Have they revealed murthers? Have they knowne and flowne
upon their Masters murtherers? where they have after found
them even in publicke Markets, till they have caused their ap-
prehension and execution? as instances are in (*m*) Authors and
some in experiance in our times.

So for Lions, those heroicke creatures, it is certaine, that
a Romane slave (*n*) *Audrodus*, flying from a cruell Master into
the woodes, meeting with a Lion, whose foote he leached,
and paid out the thorne, after both hee, and the Lion being
taken; and he according to that bloudy sport of the Romanes
when his turne came, as his deserued punishment being expo-
sed

*d. Psal. 106. 21.**e. Job. 39. 14.**f. Plin. lib. 10. c. 1.**g. Ps. Messala**Corvinus Orator**apud Plinius lib.**7. hist. cap. 24. &c.**apud Solinum,**cap. 6.**g. In exemplis 9.**h. Apud Basil.**col. 7. p. 1. pag. 228**i. Apud Aelian**libr. 7. cap. 1. 3. &**libr. 9. cap. 42.**k. Aelian. lib. 2.**cap. 30.**l. Aelian. libr. 7.**cap. 21.**m. Idem lib. 7. c.**13. Plin. libr. 8.**ca. 40**n. Hanc histo-**riam Fufius reci-**sar. Aulus Gellio**noct. Attic. lib. 9.**cap. 14. Aelian. 6**7. cap. 43.*

sed to fight with even that Lion: found his enemy so favourable and friendly, that knowing him that was his former surgeon, in requitall of his surgery, he licks his hand, fawnes on him; a spaniell of rampant to others, is of a suddaine couchant to him: to the astonishment of the Emperour, and all the plebeians spectators. Did another Lion shew the same gratitude, to *Elpis* the Samian Mariner: that he every day hunted for him, and brought him a pray to the shoares, for the good turne hee received from him, in pulling a bone out of his (o) throte?

So for Panthers, did a Panther shew her selfe so thankful to the father of *Philo* the Philosopher, for pulling one of her young ones out of a pit, that she would not leave him till she had safely convayed him out of the woods from the danger of other (p) beastes.

Was a Dragon so thankfull to *Thoas* a boy, who had brought him up at home and fed him: that afterwards this feeder falling into the hands of theives in a desert, the Dragon knowing his voice, with winged speed rescues and delivers him? Was an Eagle so loving to a virgin at Sestos, that at her buriall, shee threw her selfe with her into the funerall (q) flames: as a Robbin-red-breast as wee call him, would needes fly into the grave of one *Hopkinson* on the cleareke of Hutherford in the West of Yorke-shire, (as there be yet living witnesses) who in his life had used him to his hand and fed him in the Church with (r) bread.

Was even an Aspe so thankfull for the good entartaynement shee had, being fed at the Table of a certaine Egyptian, that one of her young ones ungratefully flinging to death a Childe of her hosts, shee was so just and respectfull, that killing that young murtherer, shee layd it dead before them at the Table, & was never after she nor hers seene more to haunt the (s) house?

Are (t) Storkes so thankfull, that (to the shame and confusione of unnaturall Children) they feede their aged parents, when they are unfeathered and unplumed, (which things the Crowes likewise are said to doe) yea, cover them, brooke them, and keepe them warme with their own feathers in the stormes and

• Plin. lib. 16.

p Brason. lib. 1.
exemp. pag. 54. in
4^{to}.

q Idem ibidem

r It was credibly related to me, by my worthy and worshipfull friend, S^r. J. R. at my last sojourning at Longly.

s Apud Brason. ibidem.

t Nec omnia, & his maiora, non solum Soli. &c. 43.

u Plin. libr. 1.
c. 23. Sed & Basil. memoria de Cico.
vix in exempl. 10. 8
applicans paren-
sibus & flys.

and coldes: and as tradition is, (as good Emblemes both of
gratefull guests, and just tythers) doe they in requitall of their
house-roome, throw one young one out of their nest, as their
hosts part, to the Germaine Bower in whese house they
(u) bulde?

Yea have even Wolves (whether naturally or supernaturally,
I dispute not) beeene found so respective and indulgent to hu-
mane nature that (if (w) *Surius* be not unsure, and (x) *Guagin*
deserve no gagg, for fabling,) even young children, as they
instance in some, have beeene suckled with their milke, fed with
flesh and restored againe to their own mother, in their wolvish
courteli. Nay from beastes and birdes to come to fishes. (that
I may speake nothing traditionarily, or legendarily of that
thankfull Ape, who when hee could nothing else, skips up
into Trees and knaps downe boughs to the speedy loading of
a poore old man who lived by selling of wood in requitall of
his pulling one of her cockered young out of the pit.) Even
Dolphins have beeene so enamoured on boyes that have fed
them with bread, that at the call of *Sinion*, in which name
Pliny saith, they delight; they have come to the shoare, and
in gratefull sport as sea horses, (as once that (y) Dolphin did
musically *Arion*,) they have swimm with them into the Sea,
brought them backe againe to land: one of them above the
rest drowning his over burthening burthen in a suddaine
storime, in revenge of himselfe layes and dyes on the shoare, &c
would never more returne to the Sea againe: as (a) *Aristotle*,
Albertus (b) *Magnus*, (c) *Theophrastus*, (d) *Simon Maiolus*,
(e) *Pliny* the elder, and *Pliny* the younger instance in manie
particulars at Hyppo, Puteolum, Tarentum, Naupactum, and
other places where such pageants were playd.

Oh! have beastes beeene thus gratefull to men, even the ir-
rationall creatures by an instinct of Dame nature? and shall
man, indued with reason and understanding above the brutes,
(the very Swine irradiating his Microcosme and little world,) be
so destitute both of grace and good nature, as we say, as to
be unthankfull to well deserving men, but chiefly to the all-
meriting mercie of God?

Yea I say more as beastes have beeene gratefully respective

u *Miraculam de*
gratitudine hu-
mane avi, erga bre-
nfatores Aelia.
lib.8. cap. 21.

w *Ton. 2. mensis*
aprilis.

x *Guagin. libr.*
10. & *Gregor.*
Turon. hist. Nor.
Frans. lib. 2. c. 34

y *Arionis fabri-*
lam, memorias 6.
lani Magnus lib.
20. cap. 12. *Sic*
Albertus anim.
cap. 24. *cum multis*
alijs.

a *Animal. libr.*
9 cap. 48.

b *Animal. cap.*
24. *in Dolphinis,*
c *Parce prima,*
colloq. 9. pag. 325
d *Libr. 3. hist. cap. 8.*

to man, so have men shewed a kinde of gratitudo to beastes: *Alexander* (though heathenishly) beitowd buriall on his dead (f) *Bucephalus*, as a Massie priet did once on his dogge, as is (g) related; yea lamented his death, as *Craessus* did the death of his (h) *Murena*, as I have seene some, and heard of moe, that have fed their old horfes, and eldest dogges, even Mastives, Greyhounds, Spaniels, setting dogges, Hounds, Braches, Beagles, when they have beene spent and done, as old *Almanackes* past date: yea of some, that have bequeathed not onely their rationall, but irrationall old servitors, legacies, pensions and portions to keepe them, even after their old masters deaths for the good service which they have done: Some being of a better mould, then to cast of their old friends and favoris, (as Bawdes, Panders and Whores doe prodigals) when they have spungd and suckt them dry: as a man calls of his cloake after raine, and the spaniels shake of the waters on the shoare, when they have no more use of them, and have served their needes turnes and ends by them, and wish them: Like a man that cares not for the best dish of meate, when as a helluoh, he hath glutted himselfe with it: no; some mens respect is as the (i) lawrell greene even in Winter: shrinkes not like some ill wrought westerne cloath in wetting: but is more to them that have once well deserved, more at the last, then at the firist. Now shall there be such mutuall gratitudo from beaties to men, from men to beaties, as we have heard: and shall not man be thankfull to man, for benefits received: and all & every one thankfull to God, from whom, as all blessings flow, so all kinde of reciprocall blessings backe againe are as due, and deserved, as exacted and injoyned? Oh shall man be like the horse & mule without: (k) understanding? nay worse; so dull, so dead hearted, so stupid, so blockish, that hee hath no shew, no demonstration, no expression of thankfulness to God, eyther vocal, reall or cordiall, as is seene in too many Miriades, & millions of men? Which unlesse Swinish drunkenesse, Sodomitish uncleannessse, *Esau* profanesse, Iewith usury, Cannibal-like crueltie, execrable and horrible blasphemies, against emulations, against all that have any shew of religion, with other transgresions, perpetrated and resolutely committed against God.

f Plin. libr. 8.

cap. 8.

g The french
Stephens in his
Apologie for
Herodotus called
(as translated)
the world of
wonders.

h Macrobi. lib. 3.
cap. 15.

i: *Myome virgines
et nescior in
marinabre Plin.*
libr. 13. cap. 25.

ii: *Psalm. 32. 9.*

God and man, be thankefulnesse: (all which indeede, with the like, hew and speake an unthankefull tongue, heart, and life, as the Ivy bush shewes the Taverne, the blew spots the plague, biles and carbuncles and ploukes in the bodie and face, the inward infection of the Liver: and the smoake and sulphur the inward brimstonely matter, that's in *Etna*, & in *Pliny* choaking (*w*) *Vesuvius*, and the like, &c. I say unlesse this may stand for thankefulnesse, (as if counterfeit coyne shall stand for pay,) there's no further glumpses and sparks of further thankefulnesse, in our promiluous multitudes: though we see here the inflamed zealous fires, of *David* and his Congregation.

w *De Vesuvio*
Solinus cap. 40.
et de eo nihil
Plinius, preface
forsitan mente, in-
de fibi existim-
sum, de mo-
do mortis. *Leges in*
epistola Plinius In-
nioris, ad Cornel.
Tacitum biformi-
sum.

C H A P. VII.

*Gratitude to God for all his graces pressed from the practise
of all the Saints in the Church Militant.*

THus as *Salomon* sends the sluggard to the Aunt or (*a*) Pif-
mire, to learne (*b*) providence and diligence: to the Con-
nyes, the Locusts & the Spider, to learne wisedome, & (*c*) pru-
dence: to the Lion, the Greyhound, and the hec Goate, for con-
stancie and (*d*) courage, as *Ieremie* sendsthe Jewes to the Al-
manacke of the Storkes: The Turtles, and the Swallowes to
learne the circumspect observation of times and (*e*) seasons, as
Christ himselfe our Saviour sends his disciples, (and in them
us) to the (*f*) Dove, to learne simplicitie, to the Serpent, to
learne (not matchavillian) but religious (*g*) pollicie: So I have
according to my Tallent sent this ungratefull age, according
to my ministeriall mission, and commission from God ,as to
the Pagans, so even to Birdes, Beasts, Fishes and Fowle, to
learne that gratitude to God for all his graces, which as I have
prescribed: *David* and his people here in my Text, piously,
publikly, (much more privately) practised. Now the effecting
of this grace, being that which purposely premeditatingly,
projectingly, I doe affect, that I may roule every (*b*) stone,
touch every string, attempt every meanes, use every motive,
to bring our English-Irish Israel paralell with *Davids* Israel:

Proverb. 16. v. 6.
*De cuius pru-
dencie & dilig-
tia tunc Miras.*
vide apud Plin.
libr. 2. cap. 41. &
ib. 11. cap. 30. &
Arist. libr. 9. cap.
3. & Basilius
in exempl. homil. 9.
c Proverb. 10. vers.
25. 26. 27. 28.
d Ch. 30. v. 31.
e Ierom. 8. v. 7.
f Math. 10. v. 16
*g Demira ser-
pensis solertia,*
*principis in capi-
tis custodia, &*
in pallis canivis,
vide Plin.
Plin. libr. 8.
cap. 27. Aristot.
lib. 8. cap. 17. An-
gust. de Civitas.

Dei libr. 8. cap. 15. Et Theologica applicans idem Augustin. serm. 4. ad frat. in Eremo, & Chrysost.
hom. 34. in Matth. tom. 2. In Omnem movere lapidem.

i John. 1. 47.

changing my forme of speach, modulating now in another Tune and Tone, I desire that every man that desires to have an Israels heart, to be a true Israelited (*i*) *Nathaniel* indeede, to consider, that if the practise of the worst of men the Pagans, the worst of beastes too, yea the wort of animate creatures (except the very Devils, and infernall spirits) shame not his ingratitude; yet that hee would be lured and allured, by the imitation, vertuous emulation of the best that are or ever were of created natures eyther in earth, or in heaven, to the performance of this tributary taske, which God imposeth upon every soule that hath the organes and instruments of reason, rightly (*k*) fitted even to prayse his great and glorious Name, (as *David* and these *Davidicans* did here) as they will answere the contrary to their perill at the great day of audie and great Court of Parliament before the King of Kings.

And herein first to begin on earth, and then by a Theologiall Chimax or gradation to ascend up as high as heaven: let us looke to the Saints militant here on earth, and wee shall see a cloud of witnesses, like the cloud and the pillar of fire, going before Israell to (*l*) *Canaan*, as the new created starre, or the Angell moving in the starte, or in forme of a starre, going before the Easterne Magi, as their conduct and convoy unto (*m*) Christ, preceeding & going before, in this (never to much pressed, till practised) dutie; inviting, inciting us to infist in their steps. *Repetens ab origine primo* to begin (as they say) from the beginning: wee have (*n*) *Abel* in true gratitudo to God, surpaſſing ungrateful *Cain*, as the Sunne exceeds the pitchy cloud) sacrificing the best of his Lambes the first fruities, the chiefe and choyſe of his (*o*) flocke, as a free-will offring for a blessing upon the rest: though I know too, it have a ſpeciall (*p*) reference to the oblation of Christ, the true Paschall (*q*) Lambe, so *Genes. 24. vers. 17.* wee have *Abrahams* ſervant blessing the Lord for his mercies to his master *Abraham*, and for making his journey prosperous, vers. 26. 27. so *Genes 32. vers. 10.* wee have *Jacob*, acknowledging himſelfe unworthy of the leaſt of the Lords mercies which hee ſpecifically & ſpecially enumerates: So in token of gratitudo for renued mercies, as an everlasting testimonie to them and their ſeede for ever

in all succeeding generations, how much they poyzed and prized (as Courtiers from their King) the lealt mercies, and fauours from God ; and to oblige them and theirs in an eternall indissoluble bond of obedience, *Abraham, Isaac, Jacob*, and the rest (the best) of the Patriarkes, where ever they came, built Altars, set up stones and pillers to the honour of the Name of the (r) Lord, as the Egyptian Kings in their (s) Pyramides, *Nabuchadnezzar* in his (t) Babel, the Nymrodians in their (u) Tower, *Abdal* in his (w) piller, *Cyrus* in his sumptuous (x) house, and other proude and ambitious spirits erected monuments, and memorials to the glorie of their owne names. So in the fifteenth of Exodus, wee have *Moses, Aaron, Miriam*, and all the Elders and people of Israell, trianphing and gratulatorie rejoicing before the Lord, (as wee this day, for the preservation & reservation of our King and Prince) for their safe eduction out of Egypt, reduction from tyrannizing *Pharaoh* production and protection thorow the red Sea, which was to them a walking garden, to their enemies a devouring grave. In the 33. of Genesis, we have the same *Moses*, when he had received the gracious summons of his blessed dissolution, as a second *Simeon*, singing his Cygnean and Swan-like (y) song, blessing the Lord, and the thousands of Israell in their severall Tribes, the people of the Lord. To proceede in the first of Samuell, Chap. 2. wee have that devout *Annaes* gratulatory song for her *Samuell*, as *Bathshebae* (z) *Lamuell*, the sonne of her desires : yea in his corporeall birth, as *Augustine* was to his mother *Monica* in his spirituall, the sonne of her (a) prayers, and of her (b) teares : So in the fift of Judges, wee have *Deborah* and *Barsch* and all Israell tripudiating and triumphing before the Lord of Hostes, the God of Battles, for the overthrow of the Troupes of *Iabin* and *Sisera*, whom the river *Kishon* swept away, yea that ancient river, the river (c) *Kishon*, the starres also fighting from heaven as once the Sea for our English *Eliza*, and for a Brittaine *Drake*, that gave an overturne to a swelling Dragon, as once also for *Theodoze* the like, as the Sunne too for *Ioshuah*. So in the fift of Kings Chap. 3. ver. 6. 7. when God appeared into *Salomon* in Gibeon, as he sacrificed before the Lord, as a prologue to his fervent prayer for a wise

r *Sic Abraham*
Gen. 11. 8. Gen.

22. 14. *Isaac Gen.*

26. 9. 25. *Gen. 28*

17. *Jacob Gen. 31*

13. & v. 53. *Gen. 31*

25. 1. v. 7.

s *Mela de his lib.*

1. c. 5. *Strabon lib.*

16. *principiis Pl.*

1. 3. 6. c. 12. *descrip-*

tiones & deridit ut

vanas & osias;

t *Dan. 4. v. 30.*

u *Gen. 11. 1. 2.*

w *2. Sam. 1. 18. 18.*

x *De hac demo-*

nstru meminis Pl.

ut observas *Al-*

dus in Indice ad

Plin. naturalem

histor. describunt

tamen alijs ancho-

res apud Maiol.

col 23. sit. mora-

bilia & pag. 703.

y *Caesar Cyg-*

rus funeralis ipse

suis.

z *Prove. 31. v. 2.*

a *Pl. 1. 1. 1. 1. 1. 1.*

Ambr.

Monica de Aug.

Manicheo, &c.

non potest perire

filius tamen pre-

sum & lacry-

marum.

b *1. Sam. 1. 13.*

& *vers 26. 27.*

c *Judg. 3. 10. 21.*

and understanding heart, he first thankfully acknowledgeth the unspeakable mercie of God to his Father *David*, as also (by a corollary and consequence) unto himselfe: and not to enumerate all particulars which are infinite for this our *David*, besides the Booke of the Psalms, which are in their golden chayned linckes, continuall prayses, (as one calles the very

d. *Ab. 10. 1. 2.*
e. *Bona vita perpetua precia.*

f. *Gen. 22. 16. 17.*
g. *2. Cor. 8. 12.*
h. *Respicit Dens affectionis cordis pro affectu operis Augusti.*

David by *Nathan*, the acceptance (as in *Abrahams* sacrificing of (f) *Isaiae*, and in the deires of all his Saints and Servants of his will for the (g) worke, his (h) affection for the action in building of the Temple, reiterating and renewing many large and loving promises concerning *Solomon* his sonne, in what privatice and neerenesse he should be to God, even as a sonne is to a father: *David* upon this Embassage, as a second *Niobe* melting and dissolving, his heart wholly liquifying as waxe and Ice before the Sunne of these mercies, in the most zealous and fervent expreſſions of his soule, as fire breaking out long smothered in the soliloquies of his soule, (such as wee reade proceeding from *Augustine*, *Bernard*, *Basil*, and other zealous Spirits in imitation of *David*) hee thus bespeakes his God: *Who am I Lord, and what is my house that thou hast brought me hither, and this was yet a small thing O Lord God, but thou hast spoken also of thy servants house, for a great while to come, and is this the manner of man O Lord God?* and so goes forward to the end: everie word having an emphasis, every phrase, as is said of the Epistles of (i) *Cyprian* shewing a heart brimfull of grace of gratitude. So come to the new Testament indited by the same spirit, what ere the blasphemous Manichees blatter to the (k) contrary, the Saints pertaking of the same grace, have expressed the same in their gratulations. To begin with *Simon* he had no sooner Christ that expected incarnate *Shiloh* in his armes, as his spirit in his heart, but he breathes out his gratulatōrie (blessing) blessed, *Nunc (l) dimittis.* So *Zachary* being long strucke (m) dumbe, as the fruite of his incredulitie, had no sooner his imprisoned tongue unjaled, but he improves the

i. *Referunt per- tuis ardore plenius k. Contra Mani- cheos, praser Au- gusti. & Patris eruditio scripsit Granatensis in suis symbolo: & Bernardinus de Buffo, in conclo- nibus & possibilis in quarto, in ini- tio libri pene.*
l. *Luke. 2. 28. 29*
m. *Luke. 1. 20.*

first fruities of his speech to Gods (n) prayse : darting out as a pellet out of a Gun in the suddaine flashes of the spirit, the inward conceptions of his soule, by the outward modulations of his mouth. I might instance in that (o) *Anna*, in the two best mothers of the two best sonnes that ever were borne of woman, the Virgin mother *Mary*, and her cousin *Elizabeth*: who visiting one another, in the most warrantable journyes, (not gadding to a trotters feast as our common Gossups) and for the best ends: (not to tattle and talke, and prattle and prate like Parrats and jangle like jayes, and chatt like Dawes and Pyes on this subject and that abject, not to calumniate and vilipend the absent) but to comfort and corroborate one another in the mercies of God; at first encounter, as two instruments rightly tuned in the best key by the finger of the spirit, in a holy and heavenly harmonious melodie, resonate and refound the prayles of (p) God, as did also all the rest which looked for and expected, the now exhibited Patriarke-promised prefigured *Mesias*, the consolation of *Israel*: which pretermittting without further inlarging, view the Apostle *Paul*, the inspired Doctor of the Gentiles, and wee shall see that as hee had as holy, and as sanctified a heart, (except his crucified Master) as ever was inclosed and included in a body of flesh, he hath, as so many Epistles, (yea in some places as so many leaves and lines) so many breathings, yea breaking out and eructations in the prayses of God. Yea in every (q) Epistle it's observable, that the Alpha and Omega, the beginning and end of it is prayer and prayse, oftentimes both in the antecedent and concluding consequent: the subject or matter of which petitions and thanksgivings, being the happy successe of the Word, the propagation of the Gospell, the faith and patience of the Saints, their growth in grace, their forwardnesse in zeale their readiness to distribute, their constancie in profession, their perseveriance in the truth, together with Gods merciefull proceedings with himselfe in turning him in his name and nature, from a *Saul* to a *Paul*, from a *Wolfe* to a *Sheepe*, a persecuter to a professor, a Preacher, a Canniball to a Christian, a blasphemier to a blesser of (r) Christ, yea from a Carter-piller to be like *James*, *John* and *Cephas* a piller, from a confounder.

ⁿ Luke.1.63.64
65.

^o Luke.1.36.

^p Luke.1.43.45
46.47.

^q Rom.1.8.
Rom.16.17
1. Cor.1.4.
2.Cor.1.3.
Ephes.1.14
Phil.3.7.10.
Col.1.3.
1.Ther.1.2.
2.Ther.1.3.
2.Ther.1.3.

^r 1.Tim.1.19ff
12.13.14.15.16
17.

f 2 Cor. 9.

2 Cor. 10.

Paulus de ipso

per seum

terem. 20. 1. 2.

u 1. King. 22. 7.

24.

of The ignolle-

rable of ^{Bro.} Arius,

Samosatenus, &

other hereticks

Gen. Magd.

whereas as

Pelargus our le-

suits præfas.

autem suum iefiui-

ssimum.

t Arius: libr. 5.

cap. 19. Eiamus

Discordis libr. 2

cap. 56. & Galen-

bus lib. 3 de tem-

por. cap. 4. con-

tradicans Sal-

viandrum in igne-

virem & re-

igenem extingue-

re: afferit samen

Pininus libr. 20.

cap. 57. Et p. in

confusus: arius

de Civit. Dei libr.

21. cap. 4.

u Omnis Christi

adie nostra est

infructio.

w 1. Thes. 5. 16.

17. 18.

x Matth. 11. 25

Matth. 26. 30.

y Sub spinoso

capite, non debet

membra esse mol-

ha. Aug. 1. 1. 1.

founder a founder, from a supplanter, a planter of the Church of Christ. These mercies together with that Tallent of preaching of tongues, of knowledge above his fellowes, of parts, of (f) paines, of patience, in doing suffering more then the rest, that doore of utterance opened to him so abundantly, were (as they should be, to all in Pauls place of Pauls spirit) the ground, not of Thrasonial ostentation, luciferian pride and presumption, (as in (t) *Pashur Hanany*, (u) *Zedekah*, the Romish Ie-
luites and Baalites, as formerly in (f) *Arius*, *Nestorius*, *Pau-*
lus Samosatenus, and all other Pseudoprophets, Pseudopostles, Pseudomartyrs, Pseudochristians, Heretickes & Schismaticks) but of holy and humble thankefulnesse. I might enlarge my meditation in this point, if I would wade into ancient and moderne historic, from the practise of all other Saints and ho-
ly men of God, that ever were, chiefly millians of Martyrs, Confessors, recorded by *Eusebii* the Tripartite, and the rest of Ecclesiasticall historians: *Foxe* in his *Martyrologie*, nominated by name and described by their states & callings, whose faiths, like the (t) *Salamander* and that *Pyralis* or *Ce astia* living even in the fires and hotest persecution, even in the midst of flames (as *Paul* & *Silas* in the lower prisons) have sent out the sparks of holy prayses in hymnes and Psalms, and spirituall songs, &c.

But above all, which is *in fieri omnium* in stead of all, as the best president to us Christians, we have the *un-erring* as precept, so practise of Christ, every action of his humanitie being our (x) instruction, as he prayed continually, rejoiced evermore in all things, gave (w) thankes, chiefly for the propagation of the Gospell, the subjugation of spirits to his disciples, the faling downe of Sathan like lightning: yea in the very benedi-
ction of the creatures, abounding with prayses to his heavenly (x) father: So should wee, if wee be Christians in truth and sinceritie as in name & profession, imitate our Christ as mem-
bers of his bodie, branches of his Vine, and docible disciples to that best of Masters: otherwayes as *Augustine* once noted, that it was incongruous under a thorney head to looke for soft and delicate & effeminate (y) members; it's as incongruous un-
der a blessed blessing head, to have (as many Christians have) execrable execrating, cursing accursed blasphemous members.

CHAP. VIII.

*Gratitude further proved and pressed from the Saints and Angels
in the Church triumphant, with thunderbolts against
this blaspheming in stead of blessing Age.*

Bvt if the examples of the Saints on earth move us not, I
wish that *susum corda*, wee would lift up our hearts and
eyes a little higher, (*paulo maiora canentes*) unto the Saints and
Angels in heaven: looking to the soules and spirits of the just,
in the nature Angellicall and humane, we have a fairer coppie
to write after, a more resplendent white to shoothe at in the
Church Triumphant, then wee can have in the Church Milit-
tant, where the whitest Swan hath his blacke feete, the purest
gold his drosse, the fairest face of grace his moale, the most
eminent light his cloud, or edvpte; as may be instanced be-
sides (*a*) *Lot*, (*b*) *Noah*, (*c*) *Thomas*, (*d*) *Peter*, &c. Patriarks,
Apostles; even in two of the best, for great men, good men, the
world ever had, in *David* & *Hezekiah*, the one committing such
(*e*) sinnes, the other omitting such (*f*) a dutie; as both soyled
their graces, and put them to wash away those tintures and
staines with penitentiall (*g*) teares, by the heate of reuened
love, drawne out of the best distillatorie limbeakes of broken
hearts and compunct spirits: so that it's dangerous to imitate
the best men that ever were, (except the sanctifier and Savi-
our of men) in every point of their practise, least like the
motion of that (*h*) *ignis fatuus* or transient fire, cald in my
country: Maude with wilpe, they leade us wrong in the darke
night of some errors into the Devious by pathes of irregulari-
ties. But to imitate the Angels and soules & spirits of the just
in heaven, their example is the right cynosure, the streight
line of our actions and affections, the right Carde and com-
passee of our conversation, the very Pole according to which
to steare our practise in our manifold fluctuations, and dange-
rous aberrations in the Sea of this world: because they being
inseperably united unto God, to be like unto them is to be like
unto God: even partaker of the divine (*i*) nature; they are
fixt in their port, and haven, (their heaven,) not subiected
now (like us in our surges) to any shipwracke of faith or
(*k*) conscience; therefore it's good for us to cast anchor as

a *Gen. 19. v. 36.*b *Gen. 9. 21.*c *John 20. v. 25.*d *Math. 26. 70.*

72

e *2. Sam. 11.*2. *Sam. 24. 1. 2. 3.*2. *Sa. 16. 1. 2. 3. 4.*f *2. Chron. 32.*

2. 25. 26.

g *Psal. 6. v. 6.*2. *King. 20. 3. 4.*h *Materia com-
pacta in infinata
aristregione, no-
tis frigore con-
firata, tenaciorum
vi aliquando a
malo, Angelo agi-
tata. Simon Ma-
ioli de diebus
canis, p. 1, coll. 1.
pag. 9.*i *2. Pet. 1. 4.*k *1. Tim. 1. 19.*

1 Math. 17.4.

neere them as wee can, to build our Tents and (1) Tabernacles as neere theirs as we may, to ascend up the Mount, to them by meditation, contemplation, imitation, as in other things, so especially in this dutie, in singing and ringing forth here below, as they above, the prayses of their God and our God, in joyning our quire to theirs in this holy Anthem, *Holy, holy, holy, Lord God of Sabaoth, Heaven and earth are full of the Majesty of thy (m) glory.* If wee looke into that mysterious revelation, wee shall see what the very life of the Angels is: in what the spirits of the glorified Saints are eternally uncessantly imployed; namely in standing about the Throne of the Lambe (n) Christ, clothed with white robes & Palmes in their hands, (as Emblemes of victorie over that triple Cerberus the flesh the world the Devill,) and crying with a loud voyce, *Salvation to our God which sits upon the throne, and unto the Lambe, Blessing and glory, and wisdome, and thanksgiving, and honour, and power, and might be unto our God, for ever and ever. Amen.* This is the continuated voyce of the Saints, of the Elders that serve God day and night in his Temple: Thus they sing *Haleluiah* in heaven for the judgements upon the great Romish (o) whore which hang over her head, for avengement of the blood of so manie of Gods servants, innocent Martyres, which causelessly shee hath effused: Thus they rejoice too, at the marriage of the Lambe, and for the graces alreadie given to the Bride the Church, chiefly the Jewels of the Gospell, by which shee is daily fitting her selfe for the solemnization of her espousals in (p) heaven: This indeede is *vita celitum, vita caelestis* the heavenly life, their life in heaven, who are ever standing before the Lambe: yea according to the distinction of (q) Zanchie and (r) Casman, this is the life too, of these that are *ministrantes*, ministering from God: For as the Devils where ever they be whether limittted or confined to the earth, or dispersed in the Ayre, or in the fire, or in the waters, or in the Mines, or crannyes under the earth, or in the Center of the earth, or below the center, (as some thinke ther's locall hell, as most probable, because most remote from heaven) or confined to some climate, some Province, some Towne, some Circuite of ground, some mountaine, some fountaine, some Court, some Pallace, some chamb-

m In Te Deum.

m Revel.5. v.15
12.13.14. Etch.
7.v.9.10.11.12.o Revel.19. v.
11.2.4.p Vide Bright-
mannum nostrum
in locum.q Zanch. de sex
operibus, de An-
gelis. Distinguist
in ministrantes,
& assistentes.r Casmannus in
sua Angelogra-
phia.

chamber, some Nunnery, or Monastery where they have play-ed reakes and (f) pranckes, yea or to the bodies of some men, as once in the (t) Pythonists & ordinary in the dayes of Christ, and extraordinarie now: where ever according as the learned discusse and determine these (u) intricates, he bee permanent or transient, he carrie still his Hell about with him, as murtherers, traytors, adulterers & blasphemers his darling sons, carry their petty Hels in the gnawings of their consciences: So on the cō-trary, the good Angels where ever they be, whether in Bethlēs fields with the Shepheards, or in Daniel's (w) den, with Daniel, or in the fiery furnace with Sydrach, Misach and (x) Abednego, or in Sodom with (y) Lot, or in the doore of the Tent with (z) Abraham, or whether with Manah and his (a) wife in the fields, or with the Virgin Mary in her (b) Closet, or where ever else, they ever carrie their heaven about with them, they are still in heaven, or heaven in them, in respect of Gods (c) presence whiche fils them, as the Moone is filled with the light of the Sunne: and in this fulnesse of joy, which they have in & from God, they cannot but resonate and resound backe againe their prayses to God: for even when these heavenly souldiers are on earth with Bethleems (d) Shepheards, as if they had beeene in these highest Emperyll heavens into which Paul was (e) rapt, they sing *Glory to God on high, on earth peace, and amongst men good will*. Now to act our parts, as we pray in that best of (f) prayers in respect of the Author, matter, manner, and method: *Thy will be done in earth of us mortall men, readi-ly, promptly, (g) sincerly, &c. as it is in heaven of the immor-tall Angels*: so (unlessle wee meane to prate and prattle rather then pray, as did the (h) heathens, and our vulgar (i) Papists, un-lessle we will take Gods name in (k) vaine, and abuse this pri-mary and principall part of Gods (l) worship, unlessle wee will *verba dare*, dally with, deceipte and delude the Almighty,) we must straine and studie, desire and indeavour to practise as wee pray: wee must blesse God on earth, as the Angels doe in heaven, we must not blaspheme on earth, the God of heaven,

g. *Math. 6. 10.* See Brinsley and lately M. Bernard in their plaine paraphrases upon the Lords prayer. h. *Math. 6. 7.* i. In their Tantologies, Battilogies, Latin prayers. k. Abuse of prayer by M. Perkins in his Golden chayne, by Alsted. l. catech is made a maine breach of the third Command. l. *Gen. 4. 26. Vide Sculpsitum de pracione, pag. 45. &c.*

f. Inflas Cardam.
in lib. 4. de paries
c. 176. *Langius li.*
1. epist. an. 15. 19
Wier. de prafing. l.
4. ca. 9. 10. 11.

t. Cald ventri-
logiſtis by Text-
comix. Marion.
c. 2. 5. by *Chrys. in*
1. Cor. 12. by *Oe-*
cumenis in Act.
16. v. 16. because
the devill spoke
within their bel-
lies, as once in
the Serpent.

u. As Deltrins dif-
ens. Magicar. lib.
Tyarens de locis
infibis. Wier. de
prafing. damonis.
Peter. de Magia.
Laur. Ananias
de natur. demonis
cum alijs.

w. Dan. 6. v. 22

x. Dan. 3. v. 25.

y. Gen. 19. v. 15.

z. Gen. 18. 3. 3.

a. Judg. 13. 29.

b. Luk. 1. 26. 27.

c. Luke. 1. v. 19.

d. Luk. 2. 13. 14.

e. 2. Cor. 12. 3.

f. The Lords
prayer prefer-
red by Cyprian,
by Dantes de O-
rat. Dominica, &c
by Alsted in
Theolog. Catech.

which the Angels doe not, dare not, cannot doe : wee must
praye God, not pinch God, (as the angry Curre may the
stoutest Lion) Wee must magnifie God as the Angels doe,
not martyr God, murther God, teare and crucifie over
and over againe (as *Augustine* alludes) the glorified hu-
manitie of Christ, worse then the Iewes on the Crosse, as hellish
and profane spirits doe : not sparing his wounds, his bloud,
his heart, his head, nay not his feete, his nayles and his guts,
as our rourers, our rake-hels, our rascallities and ragga-muffins
doe: such as in their practise have turn'd just renegadoes, Iulia-
niſts, Ocebolians, Apostates, worse then Turkes and Mahu-
metans, forsaking Christ (nay opposing Christ) more fearfully
then Witches and Conjurers. Oh this is indeede to be like
unto the Angels, like unto the Gods, as the Devill Iſuſical-
ly (m) equivocated with *Adam* and (n) *Eve*. But what Gods?
What Angels? even Angels of darkenesse, not Angels of light.
For surely to curse, teare, blasphemie God, is the very life, course,
practise of damned spirits, the tortured ghosts of Devils, and
men, reprobate Angels and reprobate men : *Cain, Judas, Esau,*
Saul, Pharaoh, Nero, Caligula, Heligabulus, Holofernes, Apolito
Julian, whorish Pope Ioane, Nicromanticall Sylvestre, Alexan-
der the sixt, athisticall Cesar, Borgias, treacherous Absalon:
serpentine Achitoffell: soule poyloning Mahomet, blasphemous
Arrius, Michael (o) Servetus with millions moe. Would
you know what they are now doing? Their bodies are jayled
and imprysoned in the grave till Gods generall assises. But
what of their soules? Thus in the middest of their exquisite
tortures in hell, (unlesse God gave speedie grace to some to
die, better then they lived) even with their father the Devill
(whom they sympathize, as in finnes so in (p) sufferings) they
rave, they rage, they fret, they fume, they revile, they blas-
phemie, they execrate, they curse the Majestie of the Almighty,
they wreake their Teene and wrath on God, as that madded
Baizet cope't up in an iron Cage, did upon (q) *Tamber-*
laine, even by raging and reviling like madded dogges tyed
up in iron chaines, they barke and fome at the mouth and
belch out blasphemies (as the condemned miscreant that cur-
seth the Judge, the Iurie and the Bench:) when their malig-
nant

m The Devill
first taught the
doctrine of e-
quivocation:
the Iesuite in it
is not a scholler
to Iesuſ: *non cu*
lſuitiſſ, qui iſiſ
cuſt iſuſiſ, &c.

n Burned in
Geneva, vide in
fine Aresy locor.
communism.

p. Matb. 25.41

q. See besides
Knol's his Tur-
kish historic,
the history of
Tamb. extant in
quarto.

what malice and mischiefe can proceede no further. And indeed as wicked men are by the spirit of God calld the sonnes of (1) *Beliell*, the children of the very (f) Devils, so, Doe they not patrizare? are they not as like their father, as if they were spit out of his mouth? Do they not look as like him, as egge to (f) egge, snow to snow, or rather pitch to pitch? Do they not resemble him as face answers face in a glasse? Hee blasphemeth God in hell, they blasphemeth God here on earth: He is the old (w) Dragon, they are as yet but (w) Serpents, yet growing to be Dragons, and as full of venom for their meaure as he is whose names they beare, whose nature they have. Should such die in this state and condition blaspheming the name of God, as so many thousands doe in the world, especially if they be never so little crost or toucht by the hand of God, or tongue, or hand of man, then letting their oath-pellets fly from their hell-heated mouthes as did *Nichbaes* (x) mother, the contefling Isralite in the dayes of (y) *Moses*, and these accursed carnallists prophecied of in the (z) *Apocalypse*? I pray you, to let such reflect a little on their case and condition, if God would please to open their hood-winckt eyes, besides the Scripture that's infallible true, firme above heaven & (a) earth irrevocable above the decrees of the Meedes and (b) Persians, to be verified in every letter, title and syllable according to qualifications of objects in workes of justice, as of mercie: I say besides the verdict of the word, which must in due time be verified, else God were no (c) God, and the word but a fable like these of *Esope* or *Lucian*, (which were blasphemy to imagine) I say yet againe and againe, besides the thunderbolts from Gods own mouth that strikes the sweare as low as (e) hell, the center of profanesse, nothing keeping him out of it, but a small twine threed of life, every day and night as a blacke worme and a white, gnawing this threed, and at lafta blatrant (f) beast calld death perhaps suddenly lopping, and cropping this threed, and sends the customearie sweare into the lower pit without ever baylor, or maineprise, remission or redemption: If there were no word, or if the word were, as carnall (life) (heart (g) Athists account it, of no more certaintie, then mother *Hubbardes* tales, *Rebelius* (b) jests, or *Melanders* (i) jocoseria, yea then the lying

t 1. Sam. 1. 16.
e 1. Sam. 9. 27.
f John. 3. 7. 44.
g 1. Ioh. 3. 10 10
h *Melanders*
similis.
i *Revela* 12. 9.
w *Rev.* 16. 7. 9.

x *Jude*. 17. 1. 2.
y *Lev.* 24. 10. 14.
z *Apost.* 16. 9.
a *Math.* 5. 13.
b *Den.* 6. 8.
c *Numb.* 23. 19.
d *Math* 5. 35. 56
e *August.* 47
f *confitimus de
mendac.* cap. 1. 5.
g *Chromas.* in
locum.

James 5. 12 *Psal.*
25. v. 3. *Zachar.*

5. 3. *Deut.* 28. 58

g in *Apocryph.*

Eccles. 23. v. 11.

e *Psal* 9. 17.

f M. Perkins al-
lusive simile, in
one of his Le-
gall motives, in
his *Treatise of*

repentance.

g *Psal.* 14. 7.

h *Rebily facie*
extant in octavo

i *Melandri* *Io-*
coferia extant in
decimo sexto.

legend of the (k) Papists, their Limbo *Patrum*, and picke purse Purgatorie: yet even in reason, let me expostulate with an impious and profane spirit, and whisper but some few wordes into the eare of a blasphemous swearer, how fit he is for hell, and how unfit for heaven if he should die suddenly as some of his predecessors have done? and be swēpt away as dust and (l) chaffe in an instant, as were reveiling *Corah*, *Dathan* and (m) *Abiram*, for alas what should he doe in heaven being conditioned and qualified as he is? what worke is there for him that he could doe, that he would doe? In heaven there is perpetuall sempiternall blessing of God, as we have proved, which taskē he is as fit for as yet, as an Ass for (n) a Harpe, a Sow for a Sack-bot: he that cannot sequestrate one minute of an houre, one houre in a day, one moment of time to prayse God, hee that hath as much heart to this or any other spirituall dutie, as a Beare to the stake, the Bull to the ring, the coward to the battle, or the Ass to the race, he that's wearie in the Church or in a religious familie to beare one part or burthen in a Psalme (which is indeede his burthen) or chayned but to a Sermon or a Sacrament for an houre, hath his eares taken up as by commission, sore against his will, his heart being (o) a wooll-gathering, rogeing & stragling like *Dinah* perhaps in the (p) fields, in the Towne, in the Taverne, in the Theator, the tappe-house, the Tobacco shop, the brothell-house, perhaps in his baggs, in his Barnes, in his coyne, his counting house, his corne-heapes: or amongst his sheepe and brutes; Is it probable or possible (judgement hinding a man just as death leaves him, the Tree lying as it (q) fals) that this man shold dying in this tune and temper, be fit to joyne his untuned spirit with the heavenly Quire of Angels, to blesse and laud the Lord, for ever & ever? Oh lesse fit is this man for this spirituall motion, then *Saul* to be amongst the (r) Prophets, then drunken *Pbiloxenus* to bee in the schoole of *Soler*, *Socrates*, then *Iudas* to bee at the Lords (s) Supper, or *Cham* in the (t) Aike, yea lesse fit then for a Layz to sing amongst Nightingals, for a feole to sit on the bench with Judges, for a Quacke-silver to consult in the Colledge of Physitians, or the rurall fiddler to joyne his *Pans* pipe, or Oaten reede, with the Quire of the Muses, the chorus.

1. *Psalm. 1. 4.*
 m. *Numb. 16.*
 32. 33. *So An-*
gustus, the blas-
 phemous Arri-
 an Emperour
 was struk with
 a thunderbolt
 from heaven: as
 also *Olympius*
 the Arrian (like
Ioab) with three
 darts, blasphem-
 ing the Tri-
 nitie. See in the
 end of *Zedeline*
 his Common
 places in folio,
de his cum mul-
tis ays.

n. *Afinus ad Ly-*
ram, sus Miser-
rum, Erasmi chi-
liat.

o. As *Ezechiel*,
 a. *editors, Eze-*
 33. *vers. 31. 32.*

p. *Gen. 33. v. 1.*
 q. *Ecclasties*
 r. *Elyne Saul in-*
ter Propheta.

s. *Sam. 19. 24.*

f. *John. 13. 26. 27*

t. *Genet. 7. 7. 7*

of the musicians, or (to add one more,) as though * Bayins or
Mevins, or a bailing Poetaster should intrude amongst the
heavely * inspired spirits of a *Virgil*, an *Ovid*, a *Homer*, a *Hesiod*,
a *Chaucer*, a *Spencer*, a *Ben-mont*, & such lettered Laureates, &c.
Alas what delight hath a plow-boy, a Cow-boy to handle a
penne, that knowes not a *B*, from a *Bul's* foote as the phrase is?
What delight should I take to be amongst the Dutch or Welsh,
or wilde Irish, (w) whose language I understand not, to whom
I am as a Barbarian, and they to me? & so, what a good yeare
should a swearer doe in heaven, where there's nothing but bles-
sing God with everlasting Hosannahs and Halellyahs; with
which he is altogether as unacquainted as a poore prelice with
the mysteries of of his trade, the first day of his admittance,
or a childe with Greeke and Hebrew the first day that ever he
handled booke? how to speake the language of *Ashod*, the
language of hell, cursing, swearing, swaggering, ryoting, re-
veiling, &c, a profane spirit knowes well, (or rather ill)
enough, it's naturall to him, as for the fire to burne the Sea to
fome, &c. He swims without (x) a Corke, hee takes these (as
some doe the the Art of cunnycatching) at his owne hand, he
needes no tutor, no prompter but the Devill and corruption:
But for the language of Canaan the language of heaven, the
tongue of (y) Angels, how to blesse God, how to expresse
with the inspired Apostles *magnalia (a) Dei*, the wondrous
workes of God, how to set forth the glory of God, as did
Augustine and *Ambrose*, when in heavenly responsories is said,
one answering another, as *Cherubin*, *Cherubin*, they alternatly in
(b) courses compiled that holy hymne called *Te Deum*, or *We
praye thee O God*, &c. I say though a profane person should
have moe tongues then (c) *Mithridates*, *Scalliger*, or (d) *Ca-
lepine*, yet till God scrape or wass his tongue from oathes and
blasphemies, give his mouth a physicall, (or rather a meta-
physicall) purge, heate his tongue as the Disciples with cele-
stiall (e) fire, as (f) *Esay*, with a coale from the Altar, he never
can speake to any purpose, except in hypocrisy as did (g) *Judas*,
(h) *Iezabell*, and (i) *Iosab*, (like a horse that goes a forced pace)
any thing Theologically good, tending to Gods glory, and the
good of others. And if hee be as a fresh man untrayned for any

* Qui *Bavium*
non amat, odit
sua carmina
Mevi.
* Est *Bens in*
nobis, agitans
caleficius illo.

w 1. Cor. 14. 11

x *Sine corice*
nasare.

y 1. Cor. 13. 1.

a Act. 2. v. 11.
b Alterius vi-
cibus: amant al-
terna Camene
canentes avemere.
c &c.

c King of Pon-
tus that's said
to have spoke
22. languages.
d Whose dic-
tionarie con-
sists of eleven
languages.

e Act. 2. v. 3.
f Esay 6 v 6. 7.

g Iohn. 12 4. 5.

6. 7.

h 2. King. 9. 13.

i 2. Sam. 14 v 3

part of Gods service, as he is, (or should be) a scouldier militant here on earth : is it probable that he is fit for a higher office and place to serve the Lord joyntly with Saints and Angels in heaven ?

S E C T. I.

The blasphemer fitted for Hell.

*k Telluris iniustis-
lo fuisse pondus,
honat.*
1. Judg. r. & Ge.
15. vers. 16.

m Psalm. 11. 6.

BEsides the profane blasphemer, is not so unfit for heaven, but he is on the contrarie as fit for hell, as a cut purse is for the Pillory, or a traytor for Tyburne : yea as a good Grammer Scholler is fit for a higher schoole, even the Vniverſitie : for Sathan by the helpe of native and hereditarie corruption, as a wily nurſe, having here in earth trayned up the blasphemer in the language of *Aſhdod* and other abominations, (as ſinne neuer goes bird alone) like ſome father that teacheth his ſonne, his owne trade, and makes him more expert & exquisite then himſelfe, his purpoſe is, to preferre him to a higher (or rather to a lower place) even to be a free denizen in the low countries, the nethermoſt hels, his owne Dukedomes, and Demaines, where whensoeuer the earth by a commiſſion from the God of heaven is wearie of (k) him, and casts him out, as once ſhee did the (l) Cananites (as the ſea casts out her froth) there he may as free as any in great *Belkenburgs* territories, in a trice ſet up, (or ſet ope) his mouthes ſhop, and have free vent for all his blaſphemies, were they tennie times moe and more abominable : yea and he ſhall have too, ſuch penſion and pay as they deſerve: abundance of fire and brimſtone, ſtorme and tempeſt ſhall be his portion to (m) drinke; And ſure as hee that knowes the language, and the faſhions of a countrie makes leſſie bones at it, to traveile thither, and hath more hope of entartaynement in France, Italy, Germany, Polland, Hungary, Slavonia, if hee can ſpeakē well and perfectly the French, Italian, Germaine, Polonian, Hungarian, Slavonian tongues : So he that ſpeakes, in his horrid oathes, imprecaſions and execraſions, the language of hell, (as I perſuade my ſelfe were the Devil himſelfe (as he assumes ſhapes) truely and really metamorphorized into the heart, the habit and ſpeach of ſome man, hee could not aft worse pageants then ſome doe, flaſhander more maliciouſly

•iously blaspheme more boysterously, &c.) such a man when ever God by his sergeant death sends him a passport, may travell in a trice into the Devils Dominions, and have worke at will, and abundant wages, even more then he desires, but large as much as he deserves; yea me thinkes as by a mans speech it's easie discerned what countrie man a man is, English, Irish, Scottish, a Germane or the like: so a man, (a Minister chiefly) may even here this day give a great guesse at thousands as infallibly, as the two Damosels did of (n) Peter, what countrie you as yet belong to: and whither you set your faces to Sion, or to Sathan; even your tongues bewray you whether you speake Sibboleth or (o) Shibboleth as Ephramites, or as Gileadits, as Angels or Devills. Oh as I begun this pressed point I end it. If ever you desire to be like the Angels in glory, sympathize with them, (though you cannot equalize them) in grace: chiefly consecrate as they their whole powers, you your least member to the glory of God, else that part unreformed, all your (p) Religion is in vaine. And know further, what I have heretofore more enlarged, that a man begins eyther his heaven or hell, in this (q) life: Here he is in the suburbs of one of the two of Saint Augustines (r) Cities, eyther Jerusalem which is (s) above, or Sodom which is here below: Here by grace a man hath Charter and interest after liveerie leisure and possession of glorie. Here it's easily scene which way he walkes, even by what he (t) talkes. A man neede not with with *Momus* a window into a mans heart, let him looke into his mouth, there he hath the best *prognosticium* of his minde, as the *unerring truth* it selfe hath (u) determined. Figes never grew from Thistles, nor Grapes of * Thornes: nor sweete stremes ever came from a poysoned, corrupted (w) fountaine: let us make the inside cleane then all is cleane So shall we be able in earth as the Angels in heaven, in sinceritie, without hypocrisie, in filiall love not in servile feare (incident to the (x) Devills and reprobates) with purged and in good measure purified spirits, even here on earth inchoatively, and after in heaven perfectly, to make one Quyre with the Angelicall spirits, to the ever bleſſing and pray sing the God of spirits.

a. *Math.* 26. 72.
& *Rhoda*: 14.
12. ver. 13. 14.
o. *Indes* 12.
ver. 5. 6.

p. *James* 1. v. 26.
Read all these excellent means and motives against swearing forswearing M. *Downams* fourt Treatise: pag. 26, 27, 28, 29, 30, 49 &c.

q. *Hic vina eterna-
ta tenet, and
amissionem.*

r. *Aug. de civitate
Salv. 26.*
s. *Laqure ut se
videam. Sora-
tes ad Ephebium
quendam.*

u. *Math.* 13. ver.
32, 33, 34, 35, 36
* *Iam.* 3. 12.
w. *Iam.* 3. 12.

x. *Iam.* 2. 19.

S E C T. I I.

I Doe not denie indeede but a wicked and a gracelesse man may sometimes speake good wordes, not onely favouring of Morall wisedome, of experiance and deepe observance (as the sentences sayings and Apothegmes of *Socrates*, *Solon*, *Biae*, *Thales*, &c. and the *Greeke* and the *Romane* (y) *Sages*, yea the expostulations of (z) *Iezabell* with *Iehu*, the disflawes of (a) *Ioab* to *David*, the speaches of some, even of the unbelieveing (b) *Iewes*, the centure of *Canahel* concerning (c) *Paul*, the counsell of *Pilates* wife concerning (d) *Christ*, which many such specialties doe demonstrate) but he may speake wordes even in outward shew and appearance favouring & relishing of grace, as appears in *Balaams* (e) *wish*, *Agrippaes* (f) *flash*; the first to die, the second to be a true Christian, besides the *Pharisees* (g) *prayer*, the foolish *Virgins* crying (h) *Lord, Lord*, the carnall *leuves* desiring the (i) *bread*, the adulterous *Samaritane* desiring the *waters* of (k) *life*, with many moe: It cannot be denied also, but the best men may sometimes speake wordes at firstblush favouring of a carnall spirit, such as have hardly the prints and impreision of grace; as appears in *Abrahams* (l) *simulation*, or *dissimulation*, *Joseph* his swearing by the life of (m) *Pharaoh*, *Eves* tempting of (n) *Adam*, *Iudas* solliciting of his incestuous (o) *Thamar*, *Davids* murtherous vow against (p) *Naball*, his folly in commanding his people to bee (q) numbered, his bloudie iussion in the slaughter of (r) *Viriam*, his unjust verdict against (s) *Mephiboseth*, in *Peters* (t) deniall, his disflawes of Christ's (u) *passiōn*, the culpable request of *James* and (w) *John*, the incredulitie of *Saint* (x) *Thomās* with many moe, verifying that of *Saint* (y) *James*, that he is a perfect man indeede, which offends not with his tongue: yet nevertheless that is true in *Divinitie* which the eternall trueth hath revealed, that wordes *justifie* or (z) *condemne*, that the mouth speakes the man eyther good or bad, as it eyther blesseth or blasphemeth God, or (a) man: For first this is to be presupposed, that usually the just & pure, have pure (b) words, their hearts, their consciences and their spirits being (c) pure.

y. Recorded by
Walterius Maximus,
Diogenes,
Laertius, Bruto-
nius, Lycophen-
tus, and others.

z. 1. King. 9.31.
a. 2. Sam. 24.3.
b. 1ohn. 7.40.46
c. Act. 5.35.36.
d. Math. 27.19
e. Rom. 13.19.
f. Act. 26.28.
g. Luk. 18.11.
h. Matb. 25.12
i. 1ohn. 6.34.
k. 1ohn. 4.15.
l. Genes. 12.13.
m. Gen. 43.15.
n. Genes. 3.6.
o. Genes. 38.16.
p. 1. Sam. 23.22
q. 2. Sam. 24.1.2
r. 2. Sam. 17.15.
f. 2. Sam. 16.4.
t. Matb. 26.
Luk. 23.
n. Matb. 16.22.
w. Mark. 10.35.
x. 1ohn. 20.25.
y. James. 3.2.
z. Math. 12.37.

a. James. 3.9.
b. Proverbs.
c. Thrus. 3. v.15.

Abraham,

Abraham prayes for (d) Sodom, for *Ishmael*(e) *Isaac*, for (f) *R. Es-
boca*, *Moses* blesseth the children of (g) *Israell*, *Jacob* blesseth
his (b) louanes, and the sonnes of (i) *Joseph*, *Samuel* and *Joshuah*
exhort to the service of the true (k) God, *Lot* exhorts the
(l) *Sodomites*, *Boaz* comforts (m) *Ruth*, *Eli* reproves his
(n) sonnes: *Gideon* pleades against (o) *Baall*: the Prophets pray
and prophetic, the Disciples preach, all that looked for the
consolation of *Israell*, blesse with *Zachary* the God of *Israell*,
for the incarnation and exhibition of *Jacobs Shiloh*, the promis-
ted *Messias*, as *David* cals his tongue his (p) glory. So all the
godly have made, doe make, (except in some temptation or
the breaking out of hereditary sinful corruption) their tongues,
organs and instruments of the glory of God: as againe the
wicked when they speake, usually (unless when they faine
and straine to the contrarie pronouncing Parrat-like such
wordes, of which they have no feeling, against the heart and
against the haire, coldly conuincing from them, as from sickle
men, or are ever ruled by a speciall hand as (q) *Balaam*, and
(r) *Cayphas* in his prophetic, *Pharaoh Neco* in that which hee
told (f) *Iosias*, or out of common gifts as *Iudas* in his preach-
ing, *Saul* in his (t) prophecying, (the wise men amongst the
Heathens from Morall Philosophie, or the verie Ethickes, of
nature) I say usually, except in these specified cases, when the
wicked speake, their wordes speake them wicked, even as what
bitter streames the fountaine sends forth, these streames speake
the fountaine no better, then bitter: since *nemo dat quod non ha-
bet*, none can give what he hath not, or shew better stiffe, then he hath
within him: the mouth of a good man being as the opening of
heaven, which never opened, but there was alwayes some re-
markable good thing happened, as eyther Christ (s) ascending,
or the spirit (w) descending or the like: the mouth of a
wicked man being as the opening of hell, out of which never
proceeded, as into which, never entred ever ought that good
was, or it is as the opening of the Tryoan Horse, in which
were armed Greces, fatal to *Ilium*, or as the opening of *Pan-
doras boxe*, out of which flew all leprosies and diseases, or as the
opening of *Curtius* his gulf, of the Sicilian (x) *Aetna*, or that
Plinie choaking (y) *Vesuvius*, out of which proceeded nothing

d *Gen.18.25.*
e *Gen.17.18.*
f *Gen.25.21.*
g *Dens.33.1.*
h *Genes.49.18.*
i *Gen.13.30.*
k *1.Sam.22.13.*
l *Joshuah.24.*
l *Genes.19.7.*
m *Ruth.2.11.13.*
n *1.Sam.2.23.*
o *Indg 6.31.32.*
p *10 psalmis.*

q *Numb.23.3.*
r *John.18.14.*
s *2.Chr.35.21.*
t *1.Sam.10.6.*

u *Act.1.17.*
w *John.1.32.*
x *Plin.lib.2. cap*
y *Augus. de
Civit. Dei, lib.3.
cap.3.1.*
z *Orosius, lib.7.
cap.9. Procopius.
lib.2.Bel. Got.
Nicephor. lib.3.
cap.12.*

but filthie foggs, and sulphurous stinking streames: as appeares in *Ismaels* (r) scotting, (or as the Apostle calis it) tongue (s) persecuting, *Michols* (t) mocking, *Rabsakees* (u) rayling, *Simeibs* (w) revilings, the sonnes of *Belials* disdainings and despisings of (x) *David*, and of *Saul*, (y) *Sauls* profane execration and (z) swearing, *Senacharibs* and *Goliabs* (b) defying: The cursing of that carnall (c) Israelite, and *Michaels* (d) mother, *Corabs* (e) despiting, the ungratefull Israelites rebelling and (f) murmuring against God Moses and *Aaron*: to omit the Pharisees (g) blaspheming against the holy Ghost, their vilifying and vituperation of (h) Christ, *Ananias* and *Sappiras* (i) lying, *Gebezes* (k) dissembling, the old Prophets hypocritical (l) haulting, *Simon Magus* his (m) Magicke, and monstrous mistakings in his (n) stakings, *Elizas* the sorcerers (o) disswasions of *Sergius Paulus* from *Pauls* preaching, and as is manifest by the multitude of oathes and blasphemies, which as thicke as the the *Atomic* or *Sunne* moathes, (besides talke wholy composed of rebaudrie, folly, dissimulation, and treacherie) come from the multitude, which testifie that there's no grace in their hearts, since ther's no good in their wordes: they rule not the least member, how much lesse the greater? therefore all their religion and profession is (p) vaine. Therefore as thou wouldest be perswaded that with the tongue of *Angels* thou shalt glorifie God hereafter, get a cloven tongue, a fierie tongue (not from hell as the [q] most, but from [r] heaven as the best, to be an instrument of Gods glorie here: which if thou attaine, thou maist infallibly conclude that here thou art holy in the Church Militant, and art tending and bending to be happy in the Church Triumphant: else know that a swearing, a blaspheming, an execrating and cursing tongue shewes an unholie heart, as corrupt streames shew a corrupt fountaine, as fower fruite shewes such fapp, and such [s] roots, as vicles in the boodie and fierie ploukes in the face shew an unsound or inflamed Liver. Yea as the blacke spots shewes the Poxe, and the blew spots the plague, frisled haire, mannish attire, a rouling eye, gadding (t) feete, a tempting tongue, painted face, naked breastes, and uncovered dangling duggs (the Ivie bushes, that proclayme what Wine within is to be had for love

q. *James* 3. 11.

t. *Proverby* 10.

133.

or money) not more demonstrating a very whorish [a] Iezu-
bell, then a tongue which makes a daily trade of evill and cur-
sed speaking shewes an evill and accursed [w] heart, a sensuall
and unsanctified soule, yea that the very Devill speakes in and
by such men, (as he did once in the [x] Serpent, in Apollos
[y] Oracle) in many [z] Pythonists & possest persons (even
as Gods spirit speaks in and by the elect, as once in and by his
Prophets, or Evangelists and disciples:) and so for thee, in
this state, fate and condition possest (or rather plunged,
poysoned and pestered) with such a filthie heart and foule
mouth, that's altogether as unfittid, untunid and unprepared
for holy Hymnes and songs, Divine Anthems, and heavenly
praises, as an Asse for an Harpe, as the adage [b] is: For thee
I say to imagine in this predicament, to die and not be dam-
ned, but to passe without any change or conversion in heart or
life, wordes or workes from a satanicall life, to an Angelicall
life in heaven, is a sweete deluding slumber, a brave golden
dreme, a bewitching conceit, an Eutopzean Paradise, a mere
Castle in the ayre, without any warrant, foundation, from the
God of truth, from the Scriptures of truth.

C H A P. I X. S E C T. I.

Motives here to begin the life of the blessed.

I Still desire to adde more fuell to this Celestiall fire of true
Gratitude which I labour, (as I have I hope already instru-
mētaly kindled) further to inflame in the hearts of our English-
Irish Israell, (like that once materiall [c] Vestall fire) never to
die, or extinguish, but to live and last, to burne and blaze, even
when the sparkes of nature are quenched, and the radicall
moysture of all and every one of you drunke up and consu-
med. Oh I desire that when your earthly, and elementarie
part is dissolved, your dust turnd to dust, and to mummianized
earth, that then your better part, your soules more pure and
subtile then eyther fire or ayre, may with the Angels and the
[d] Elders, clothed in pure white before the throne of the
Lambe, yea with the [e] Cherubins, and Seraphins, wholy

u. 3. King. 9. 50.

w. Math. 12. 35.

x. Vide Parac.

& Parac. in

Genes. 3. 1. 2.

y. De Iudab. 1. 8.

& illusionibus da-

bolicis in hoc ora-

culo, vide apud

Herodot. lib. 1. &

3. apud Paterium

lib. 1. & 9. c. 12.

Et apud Maiol.

de vasimq;. et.

2. pag. 99.

z. Vide apud Del-

vian. disq. . Ma-

gic. & apud L.

riuum Commen-

tarij in Act. 16.

pag. 628. 629. Ex

Herod. mo.

a. 2. Pet. 1. 21.

b. Tanquam A-

finis ad Lyram.

c. apud Maiol.

vol. 22. de elemē-

to ignis.

d. Revs. 5. 11.

Revel. 7. ver. 11.

e. Vide de ordi-

n. & natura

Cherubim & Se-

raphim, apud Caf-

fassonem in Cata-

log. gloria mun-

diper. 3. 479. 80.

^f *De his nominibus cum significacionibus, videlicet apud Zanchium de tribus Elohism, & de atriibus Dei.*

^g *Zach. 12. 10.*

^h *Rom. 7. 23.*

ⁱ *Gal. 5. 17.*

^k *Eph. 4. 6.*

^l *1. Cor. 1. 24.*

¹ *Rom. 10. 1.*

fired and inflamed with the love of God, (as inchoatively and initiatorily here on earth, so) perfectly, constantly, perpetually in the Emperyall heavens. laude, and prayse, and blesse, and magnifie and gloriſe that great *Tetragrammaton*, the mightie *Iehovah*, [*f*] *El*, *Adonay*, *Elohim*, &c. in all his great and glorious titles, names and attributes for ever, & for ever, without any perlecion of the world, opposition of tongues, scoffing of *Iſmaelites*, flouting of *Michols*, or any externall interruption, and disturbance from the sonnes of *Beliall*, which labour the extinguishing of all the sparkes of spirituall zeale in any devotee Proſelite of the house of *David*, of the new [*g*] *Ierusalem*, yea without any internall suggestions and temptations from Sathan, but above all, without any distraction of minde, division, or divulsion of thoughts, alienation by these externalls, or any other moleſtation in the outward or inward man from your ſelves: as having there a full, and free exemption, & infranchizing manu-miſſion from all this dulnelle of flesh, deadneſſe of heart, lumpilneſſe of ſpirit, corruption of nature, pressures of croſſes and loſſes, exiſtents and ſtraiſtes for these outward things, cares and diſtractions of families, incumbrances from your callings, and what other lets, diſturbances, impediments and remoraſes whatſoever, which doe evene way in this your warfare here, imbondage and inthrall you, from the performance of this or any other ſpirituall duetie, in that meaſure and perfect manner, that you would or ſhould, of which you daily complaine with the [*h*] *Apoſtle* and all the faithfull, and againſt which, you daily ſtrive and fight, in the Christian conſlict, and bickering [*i*] duell, betwixt grace and naſture, the fleſh and the ſpirit. Oh let it be your living dying, (yet never dying) comfort, that you that begin cordially and Christianly to bleſſe God here, after this ſhort life is ended, which is as brittle as [*k*] glaſſe, as wavering as the wind, as frayle as the ice, as ſwift as a poaſte, or a weavers ſhuttle, as melting as ſnow, as fading as ſmoake, or the fields flower, as vaniſhing as a dreame, you shall joyne your ſpirits, to the ſpirits of the iuft, to ſing and ring forth your everlasting *Hosannahes* and *Ha-lalaiſahs* to the God of ſpirits: for which end, as *Pauls* wiſh and hearts desire was that *Israell* might be [*l*] ſaved, ſo my wiſh and

and hearts desire is, that all of you might here be so farre sanctified, that ianitiated in this life as prentices to this heavenly science, or as journey-men orjourning men (even strangers and pilgrimes with [m] David, the Patriarkes and [n] Prophets) travelling and peregrinating in this vaile of miserie in your few & evill [o] dayes ere you sleepe with your [p] fathers, you would so learne to speake the language of Canaan with the tongues and Tones of Angels, that at the last as free Denizens, free Citizens infranchized and priviledged in all the liberties of grace, and glorie, you may keepe a perpetuall Jubilee, an everlasting Sabbath, of prayses and holy exprestions in that heavenly Canaan, celestiall Ierusalem, Mount Sion, which is [q] above: to which my hopes be, that you are, (my q Gal.4. 26. desires be that you may be) travelling, breathing and aspiring.

S E C T. II.

Motives further urging here to begin the life of Grace, after of Glorie.

OH suffer the word of exhortation. I bespech you as heauenly Quyristers begin even here, even now, even this day, the Quyre on earth: It's not thanke worth to be eternally thankful in heaven, you must doe it, you can doe, no other wayes, if you once come there: It's as naturall (if I may use that word) for the blessed spirits to blesse and prayse the Lord, as for the fire to burne, the Sunne to shone, the water to move, the Seas to ebbe and flow, [r] Nilus to overflow, or any other creatures celestiall or sublunary, animate or inanimate, to move and worke, and produce effects according to their natures, and severall proprieties. But to prayse God here, joyfully, cordially, constantly, to breake here through all impediments, as Davids three worthies through the Garryson of the Philistines, to fetch the desired waters of [s] Bethlem, to strive here against all discouragements, as in the Olympicke [t] games for Masteries, to swim against the stremes (of all oppositions) as is said of the [u] Dolphin and Salmon, to be resolute against all repugnances of the false and flattering flesh (that bids the spirit as Peter bade Christ, favour it selfe.) The tempting Devill,

m 1. Ch. 39. 15.

n Hebr. 11. 13.

o Pet. 2. 11.

o Genes. 47. 9.

P 1. Kng. 2. 10.

r Aelian. hist. lib.

s o. c. 44. Plin. lib.

scap. 9.

t 1. Chr. 11. vers

18.

t De his Iudicis

multis apud Cos

timis Rhodignis

historicos, &c.

Poetas sunt quos

curriculo priue-

rem Olympiensem

collegisse invas.

et. Horat.

u. A. drift. anima-

lib. 9. cap. 48.

the persecuting world, who by the imputations of hypocritie, humoroufnesse, fantaticalitie, singularitic (at least of Puritanisme and Precisianesse) seeke to quench in every zealist, all sparkes of Devotion, as loone as ever kindled; yea as (w) *Herod*, and (x) *Pharao*, to drowne & murther even Christ and Christianitie in all the Israell of God, as soone as ever new borne, I say those that can thus digest all those bitter pilles, as physicall, and can be (as was *David* (y) case with *Michol*.) more zealous in this, and all other duties, the more they are opposed, like the fire that burnes the more, the more it is (z) supprest: this indeede is prayse worthy: everie inferior birde can chippe and croude it in the spring, and can sing in the Sunne-shine; that is a birde indeede, that can sing in the forme, and charoll it in the Winter: every fish can play in the calme, the *Dolphin* and some moe can play in the tempest: everie man can blesse God in the Sunne-shine of his properitie with full bagges, full barnes, full bellies, and clothed backe: But to blesse God in adversitie, in the stormes of affliction with *Iob* on the (a) dunghill, *Daniel* in the Lions (b) den, with the thrie companions of (c) *Daniels* in the furnace, with the Martyres at the (d) stake to sing songs of Sion, here in a strang land, this is that which is most acceptable to the Almighty. Oh then, that my words might prick and fassen like the goades and nayles of the sanctuarie, that I might plead and prevale with you: Even now with *Noebs* (e) Dove to enter into the Arke, to leave the carriion and fleshly lusts of the world, on which the worlds Crowes, Dogs and Vultures prey and glut themselves: here to be at rest in God, and on God. Oh let my counsell be (f) acceptable, here strive to enter into the Bride-grome (g) chamber, to enjoy ce as Paranymps and friends of the (h) bridegrome, to sing with *Salomon* a divine Epithalamium, in honcur of the spirituall espoufals, betwixt Christ and his Church. Oh that you could here sleepe in quiet rest and tranquilitie of the soule, in heavenly contemplations, (as that *Endimion* is said to have slept with the (i) Moone in the phyllosoficall (speculations) here be converfant in the mount with God, as (k) *Moses*, get a glimpse of the glorie of Christ in the mount, with *Peter, James & l) John* for in the mount of high and heavenly thoughts and meditations.

w. *Math. 2.16.*

x. *Exod. 1.22.*

y. *2. Sa. 6.21. 22.*

z. *Quo magis
premitur, & o
magis atra signis.*
a. *Job. 1.19. 21.*
b. *Dan. 6.21.22*
c. *Dan. 3.23.*
d. Many had
that strength
& grace given
them, in the pa
ganish Arian
popish persecu
tion nomina
ted in the Mar
tyrologie, but
chiefly by him
who hath epit
omized all the
bookes of Mar
tyres, fol. 3.4.5.
6.7.8.9.10 to
fol. 1.8 &c.

e. *Genes. 7.9.*

f. *Dan. 4.24.*

g. *Math. 25.10.*

h. *Math. 9.15.*

i. *Apud Nas
lem Comitem in
Metaphysy.*

k. *Exod. 19.3.*

l. *Math. 17. 4-5.*

2. *Pet. 1.17.*

tions God will bee scene, Christ will bee found in (m) Ierusalem, which is the vision of (n) peace: Oh that we could ascend up from earth to heaven with (o) Elias in the fiery chariot of zeale, that we could strive even in this life, to enter at least the suburbs of the heavenly Citie, that we had our (p) conversation even in Heaven, our Heaven begun here on earth: *Suscum corda*, that being risen with (q) Christ, we might seeke those things that are above, placing and planting our affections, not on things in earth, but on things in heaven, that we could send our hearts, as the Disciples their hearts and (r) eyes after Christ that is ascended, that (s) Eagle high mounted at least, that we could soare up to his Crosse in Golgotha, in the meditation of his passion, not to breed compassion towards him who now from sufferings is entered into (t) glorie, (as the superstitious Fryers as may be scene in (u) *Guevara, Lodowicke de w/ Ponte*, and (x) *Granado*, &c. make that the chiefe end of their mentall meditations, of his sufferings, and of their Idolatrous crucifixes) but to resolve to suffer with him, that we may be glorified with him; to feele the power of his death, to die to sin; the power of his (y) resurrection, to rise againe to newnesse of life, to blesse and prayse the (z) Lambe, because he hath redeemed us from all the nations and kingdomes and kinreds of the earth. If for this end we tract, and trace our incarnate crucified saviour, from Ierusalem to (a) Golgotha, with his sword pierced weeping mother, the dolefull daughters of Ierusalem, Joseph of Arimathea and the Centurion, and for this end looke upon him whom our sinnes have (b) pierced with the Eagle eye of our faith, as the Antitype of the Brazen Serpent whom Moses erected in the (c) wildernes, looking on him also in the glasse of the Gospell, where we may see him as the Apostle of the Gentiles tells the convert Corinthians, even crucified amongst us, if by this sight of him, we can get unto him by saying (d) knowledge, into him by (e) faith we grow up with him as planted in (f) him by the sappe of the spirit, we make a blessed speculation of his passion. Oh that besides the fruite of his passion, we could get here some glimpse of his transfiguration, a true type of his glorification, some glimmering and reflection of the heavenly Canaan, as Moses a perfect

m Luk.2.46.

n Vissio Pain.

o 2.King.2.11.

p Phil.3.20.

q Colos.3.1.2.

r Act.1.11.12.

s A man in his

incarnation, a

Lambe in his

passion, a Lion

in his resurrec-

tion, an Eagle

in his ascension

t Luk.24.26.

u In his mount

Calvarie.

w In his Soli-

loquies grounde-

d from sever-

all Gospels.

x His medita-

tions.

y Rom.6.8.9.10

z Apoc.5.9.

a Matth.29

Luk.23.

Marie 15.

John.19.

b Zech.12.10.

c Numb.21.9.

John.3.14.15.

d John.19.34.

e Epis.3.16.

f John.15.4.

g. *Deut. 34.*

1. 2. 3.

h. *Gen. 5. 4. 5. 6.*i. *1 Thes. 7. 35.*k. *2 Cor. 1. 2. 4.*l. *1 Cor. 2. 4. 3. 2.*m. *Oratio omni-**ratio : vel colle-**quimus can. Deo.**Idore.*n. *John. 14. 17.*

18. 19.

o. *All. 2. 3.*

p. The Spirit like fire, &c.

1. Illuminates with knowledg

2. Heates with zeale and love.

3. Mollifies the heart.

4. Gaugeth

sparks of prai-

er.

5. Purgeth

droffe of sinnes

6. Purifies the

heart.

7. Changeth

with what it

meeteth with, in

to it owne na-

ture. *Geminianus**in summa exem-**pliū & similit.*q. *Genes. 24. 63.*r. *Libro Confessionum:*

related fully and applied in

Parsons Resolution. f. *John. 19. 41.* t. *Mark. 6.*ver. 6. u. *Luk. 1. 28.* w. *Psal. 4. 7.* x. *Gen. 29. 2.* y. *1. Sam. 35. 36.* z. *Dan. 5. 2.* a. *Mark. 6. 17.*

rodies.

view and Synopsis of the (g) earthly, here seeke some glimpse of heavenly light, (as the prisoner the gleames or beames of the Sunne, through some crannie in the walle or doore or key-hole) through the vaile of thy flesh, as the spouse in the Canticles, that had a glimpse of her (b) welbeloved, looking through the hole of the doore, and her heart was affectioned to him: Here in thy greatest pressures of bodie soule, and spirit get some refection by reflection; with that primitive Protomartyre (i) Stephen, and the rapt (k) Apostle on Christ crucified and glorified, and of the glorie of Christ, prepared purchased layd up, as revealed: Here get some warmth and heate in your hearts as the Apostles and the two disciples that went to (l) Emaus, by oft talking & communing with Christ, by the word, and (m) prayer, & by that meanes receiving from Christ that best new-yeares gift, that love token, promised by Christ to all his (n) elect, & exhibited as once in the (o) forme, ever in the effects of (p) fire. Oh that we could breake off companie and societie with man, (chiefly wicked men) so much as our callings and charge to be discharged will permit, that in our meditations and loule Soliloquies in imitation of Saint Augustine, Bernard, Anselme, and other heavenly minded men, we might be more conversant with God. Oh why doe wee not retire our selves, as (q) Isaac into the fields, as Augustine and Alixius into the (r) orehard, as Joseph of Arimathea into our (s) Garden, or immure our selves (according to Christs (t) precept, and his Virgin (u) mothers practise) into our private closet, or chamber, for some sequestred time, there to meditate of the mercies of God, of the merits of Christ, of the priviledges of grace, of the Christians dignitie, of the joyes of a better life, &c there to exhilarate our selves according to the Apostolical counsell, and command, and according to the president set us in my Text by David, and his nobles, &c to rejoice, before the Lord, and in the Lord, more then the carnalists, and the moralists of our times in their Corne and Wine, and Oyle (w) increased: more then Laban in his (x) sheepe, Nabull in his (y) feast, Balthazar in his (z) drinke, Herod in his (a) He-

rodias, Sam in his (b) Harpe, Nero in his (c) Musieke, the carnall Jewes in their (d) Minstrelsie, then the Philistines in their (e) Da-
gon and madding mirth: or any other licentious libertines in
their luxurious and fabaritish delights. Oh why doe wee not
retire and sequestrate our soules, our thoughts, our actions, our
affections, from all carnall delights & desires, more fully, more
freely to converse with God? setting times a part even for the
verie nonce to prayse God, as did (f) David, as Daniel did for
(g) prayer, arisitg with that man after Gods owne heart, even
at midnight to give thankes unto the Lord? Oh that my
wordes, like spurres, and goads, (like the pricke under the
Nightingals breast, that is said to awaken her in the night from
sleeping to singing) might excite and stirre you, to this negle-
cted and too much pretermitted dutie! And for this purpose, I
wish we might here use this world, as though we used it not,
(as the Marriner the Seas and his Ship, as the Souldier his
armes, as the traveller his Inne, as the Student his recreation, as
the Spaniell the waters, for our turnes, and times, for a time,) for
meere necessarie, and conveniencie, not giving it our hearts
nor affections, shaking it of, when we have done with it, for
(h) meate drinke and clothes, and imbracing in the inwards
of our soules more pure, spirituall contentive, and satisfactorie
delights, and desires: Oh be as much as thou canst in the mount
of spirituall speculation, rather then in the vallie of externall
actions, rather in the lightsome (i) Goshen, with Gods Israell,
then in the darkesome Egypt with the uncircumcised; rather
suffer affliction as Moses with Gods (k) people, then injoy
the pleasures of sinne for a season; rather desire with David, to
be a doorekeeper in Gods house, then to live in the Tents of
Kedar, as Lot in (l) Sodom, Eschiah amongst (m) Scorpions;
rather fast with Gods children, the mourners in Sion, as Esther
with her (n) maydes, Mardonius with the distressed Jewes,
(o) Ezra, (p) Daniel, and (q) Nehemiah, then feast with the pro-
fane Balthezars, and drunken Nabals of the world; rather sing
songs of Sion, with Moses, Deborah, Miriam, Zachary, the two
Annas, and the spirituall Israell of God, to the laude and praise
of God, then songs of Sodom to the Lute, and Tabret, and
Harpe, to the dishonour of God, with that carnall (r) Israell.

b & Sam. 16.16

23.

c Suetonius in
Nerone, qualis
aristes peror.

d Amos 6.6. v.6.

e Judges 16.23

f Psal. 55.17.

g Daniel 6.16.

h Seeking on-
ly, que ad > Et
culsumque neces-
saria. Cicero.i Gen. 46.34.
Exod 10. ver. 23

k Heb 11.24.25

l Genes. 19.

2. Pez. 1.7.

m Ezech. 2. ver. 6

n Esther 4. 16.

o Ezra 10. v. 1.2

p Dan. 10. v. 2.3

q Nehem. 1. v. 4

r Amos 6.6.

Esay. 22. ver. 1.3

¶ Of all these there is ample mention made by *Socrates*, *Eu-
sebius*, the Ger-
maine Centu-
ries, &c. As I
have alledged
them already
in my *Origen's
repentance*.

¶ *Cane parnis* &
angue adagium.

¶ *Vita celitum,
vita cœlestis.*

Avoyd the companie of the wicked, fly from their societie, (as *Manes* the Calcedon Bishop did from *Julian* the Apostate, *John* from *Cærinus*, *Origen* from *Paulus Samsevius*, *Polycarpus* from *Marcion*, *Abbanus*, *Chrysostome*, and the (f) Orthodoxes Alexandrians and Antiochians, from the blasphemous Arians) as from a dogge, a (t) snake and a devill. Come no neerer them, then to the plague, who have hot mouths like Armenian Dra-
gons; hot as Ovens with fire from hell, spitting, burning veno-
mous sparkes of blasphemies in the face of Heaven. For, to
converse with such, is to have our Hell on earth: but to praise
God, with the Saints, yea withall the creatures, magnifie him
in all his glorious attributes, this is to have heaven on (w)earth.
Oh happy (as holy) is that soule, who (in imitation of the
Larke, and the singing Quyristers of the Ayre) hath his chiefe
delight to be mounting upwards, and singing above as neere to
God, as he can get; and useth this grosser earth but onely for

foode and meere necessaries: making no stay below, till it soare
up againe, that it be intrapped (as these incautelous birdes) in
the lime-twigs of lustes, in the gins of temptations. Oh hap-
pie he, that not contented with ordinarie duties, with our
common Protestants, materially and cursorily performed,
such as their stincted tasks, of saying, (rather then praying)
Prayers: reading of Chapters: singing of a Psalme, saying
Grace, before and after meate (as they use to say) by them-
selves, or children their atturneys; running daily in these (un-
lesse by carnalite or profanesse omitted) as in a Laborynth or
Circle: like a Milne-horse, ever in one pace, without ever
quickening their motion, what extraordinarie occasion soever
come, eyther of prayer in humiliation, or praying God in
true Gratulation; those that besides these ordinaryes can se-
questrate times, to dedicate and consecrate their very soules,
and spirits to the very God of spirits, extraordinarily, in man-
ner and measure, as occasion is offered, eyther of mourning,
(such as was in the dayes of (w) *Esaï*, (x) *Osee*, (y) *Daniel*,
(z) *Ioel*, (a) *Exa*, (b) *Anna*, (c) *Job*, (d) *Jeremie*,) or of rejoysi-
sing, such as in the dayes of *David*, both here in my Text, and
elsewhere when *David* penned his Eucharisticall Psalmes, sung
publickly in the Church, he and the Elders of Israell: (as also

w *Esaï* 22.9.13;

x *Osee* 6 v.1.2;

y *Daniel* 9.

z 1.2.3.4.5.

z *Ioel* 1. v. 5.8.

z 1.13. w *chaz.*

z 15. 16. 17.

a *Exa* 10. 3.5.

b 1. *Sam.* 1.10.

c *Job*. 3. 24.

d *Israæl*. 9.7.1.2.

in

in the dayes of his sonne *Salomon*, *Ezechiah*, and *Iosiah* after him) exulting and triumphing before the Lord. Oh happie he, that can marry as some Fathers (besides (e) Fryers) have alluded, both *Martha* and (f) *Mary Rachell* and *Leah*, can unite and so conjoyn, the fruitefull thoo-bleare eyed life of action, as leße faire, with the more beauteous life of contemplation, that in his generall calling, as he is a Christian can make holy and spirituall duties, the unbending of his bow, sauce to his meate, his verie recreation, and best preparing to the duties of his spe- ciali, and particular calling, as he is a man ; such a man is indeede a *Phœnix* amongst men, *Rara avis in terris*, as the *Hevites* said of (g) *Abraham*, even a Prince of God amongst men : yea he that can be a regular, observant of these few rules, by bles- sing the Lord with his heart, and mouth, the members of his bodie and faculties of his soule, here in grace, shall inchoate and begin even in the vallie of the world, in the vaile of his flesh, the life of glorie, such an one shall attaine, to more Evan- gelicall perfection, then ever did Iew, Papist, or Pelagian in the meere observation of *Moses* his Legals, whether Morals, Ceri- monials, or Iudicials : Yea by these rules he shall come neerer God, shoothe neerer heaven, walke more in the light of the Sunne, as every way more perfect : Yea I say further, he shall inherit and enjoy sweeter extasies of soule, raptures of spirit, comforts of conscience, peace of heart, joy in the holy Ghost, then ever any superstitious popeling, regular Fryer, or Monas- terian in this earth had, (notwithstanding all their Thrasoni- call bragges, and boasts to the contrary, of ther feined revela- tions, apparitions, and en-*huzafmes*) by their strictest obser- vance of the rules of their Saint *Francis*, *Benedict*, *Dominick*, &c. or these that are forged and fathered on *Basili*, (b) *Augustine*, or any other, recorded by (i) *Cassianus*, and their owne writers. Oh could we trie how good and gracious the Lord is, had we but a spirituall gust of the comforts of grace ; If wee did but once eate, the spirituall Manna that's hid from the world ; Could wee turne the bread of life, *in succum & sanguinem* into bloud and moysture ; Could wee be weaned from the world, to be fed as children truely newly (k) borne, with the milke of the word ; Could the world with her bewitching delights

e *Stella & Bona remota in L. N. cam.*

f *Luke 10. vers. 41. 42.*

g *Gen. 23. v. 6.*

h *De regulis Francisci Basili*,
Augustini, &c.
vide Fusius apud
Hospitium de
origine Monoca-
mua.

i *Vide Cassianus*
collationes Surian,
Lippomanum, Pe-
merium de san-
tis, Marulium,
Abdian, & Gra-
gorium in diale-
gyn.

k 1. Pet. 2. v. 2

1 Cum mandus
 dulcescit Christus
 amarescit, Cum
 mandus amares-
 cit Christus dul-
 escit. August.
 in Genes. 22. 6.
 n. 1. Thes. 5. 2.
 16.
 o vers. 17. 18.
 p Math. 5. v. 48
 q Luk. 22. 7. 15
 r Exod. 15. 12. 27
 s 2 King. 2. 19.
 t Polydor. Vir-
 gil. de inventione
 rerum.
 u Luk. 15. vers.
 16. 17.
 w In confessio-
 nibus.
 x Ignatius.

y Eccles. 2. v. 1.
 z An instru-
 ment so called,
 in which are
 diverse instru-
 ments in one.
 a Ignati nulla
 cupido & quod
 non videsur non
 contumescitur.

prove bitter unto us, that Christ and his comforts might bee
 (1) sweete, that wee could be as content to sacrifice our false
 joyes as Abraham his beloved (m) Isaac, as the repenting Israe-
 lites their Idols; Could we pray (n) continually, rejoice ever
 (o) more, &c. In all things give thankes, whether wee eate or drinke,
 or whatsoeuer wee doe or exhortate referring all to the honour of God.
 Oh could wee attaine retaine this (p) perfection, commended
 and commanded; Could wee thus keepe our spirituall Passe-
 over with (q) Christ, wee should experimentally finde as much
 difference betwixt the comforts and contents, of Christiani-
 tie and carnalitie, of the joyes of the flesh and the spirit, as be-
 twixt the cleare fountaines of (r) Elim, and the bitter waters of
 (s) Iericho, betwixt Hony and Aloes, or as the auncient Pagans
 found betwixt their formerly used Gland, and Akornes, and
 that Corne which was first sownen by Ceres, or (t) Saturne, or as
 the Prodigall sonne found betwixt the husks of the Swine, that
 had almost starved (u) him, and that bread in his Fathers house
 which abundantly fed him: wee would confess with that
 good (w) Augustine, that wee found God too late: wee would
 say with that other (x) zealist, Deus meus & omnia, my God and
 all things, wee would resolve with David, rather to bee doore
 keepers in the house of God, or to nest there with the very Sparrowes,
 then to be the Monarchs of the world, without the Word: Oh could
 wee make melodie to the Lord in our hearts, if the Harpes of
 these hearts of ours were rightly strung and prepared, to sing
 & give thankes, this Musickie Mentall, we wouldest much pre-
 ferre it before all the vaine vicious profane madding (y) mirth
 of the world, as an exquisite Lutenist or Organist prefers the
 Organs, the (z) Multitude, Orpharian, Bandora, Lute or Cy-
 tharin, &c. before the roaring of a rurall Bag-pipe, in which
 the countrie-swaine delights, because hee is apprehensive of
 no better. Oh wee glut our selves as Vultures and Kytes with
 these carriions delights, sensuall because wee know not,
 nor trye not those that are more pure, and (a) spi-
 rituall, as the stomacke that feeds on wind
 and corrupt humours, when it
 wants better meate.

(*) (*)

Heif it be soe that the true and trutched vaine fayre
beft amonge the world, or what vaine folde

Sect. III.

Blessing God, the meane to supplant blaspheming
and other tongue sinnes.

OH if once our hearts like golden Organ-pipes, were
blowne with the best *Favonian* winde, that blessed brigath
of the spirit, (without which they make no heavenly modu-
lation) that they could resonate and resound with *David* the
glorie of God, that wee could say with that Princely Psalmo-
graph, *Awake my tongue, awake my glory, awake Lute and Harpe,*
I my selfe with a wake right earely. If wee could thus Cant, and
charroll out the prayes of God. If wee could say with faith
and feeling, *Praye thou the Lord, Oh my soule, yea all that is with-
in me, prayse his holy Name.* This one Grace would shew that
we had gracious hearts, formed and framed in a holy and hea-
venly mould. And sure as it is in the two scales, in a Ballance
or the opposite spokes in a running wheele, when the one is
up, the other goes downe, as is feined of *Cæstor*, and *Pollux*;
that when the one riseth, the other sets: So if this grace of true
gratitude, did possesse thy heart, how soone would all gracelesse
and profane carriage vanishe and avoyde out of it; as the mists
before the Sunne, as the darkenesse & dampishnesse of a lower
roome yecches to the light of a Candle, and to the better smell
of sweete odours and perfumes which are suddenly broughte
in? All thy oathes and blasphemies, thy curses, and execra-
tions, would bee purged out of thy ulcerous and uncleane
mouth, as the grosse and viscous humours out of the bodie
by Aloes or Rubarb; Christs wounds, and heart should no more
bechewed, and champed in thy teeth, as thou doest the bones
of a Larke: all these tongue sinnes against the pietie of speech,
the justice, the equitie, the wise, iome, the honestie, the since-
ritie, the veritie of speach layd downe by some (b) Authors,
which once more publickly I (c) inlarged, all theie I say will
vanish as the morning mists, yea fall downe, as Dagon before
the (d) Arke: may I dare to say, not onely shall this horrible sinne
of swearing (whether Civill and Morall oathes, as by Faith
and Troath, this Light, this (e) Money, &c. or greater & grosser

b In number
30. as they are
laid downe by
Peraldus in his
*summus virum-
sum & visiorum
de peccatis. lin-
gue, and by *Re-
neccius* in his
*Panoplia.**

c At *Pandicross*
Anno Dom.

on that Text
James 3. verf. 6.

d *1 Sam. 5.4.*

e *Mash. 5.33-34.*
James. 5. 12.

not onely by the creatures, but by the Creator, I say it shall not onely turne to blessing God, thy selfe like Jordan turned backward, bnt thou wilst no more indure to heare or beare the bellowings and blasphemies of the multitude, the roarings of the vociferations of the sonnes of Beliall, without zealous though discreet reproving of them according to circumstan-
ces of times, places and (f) persons, at least without grieving and mourning for them in thy heart, then *Lot* could indure the abominationes of the (g) Sodomites, *Elias* the (h) Baalites, or our Saviour (i) Christ the Simoniacall buying and sel-
ling in the Temple, (or (k) how of Temples,) thou wilst be affected to such foundes, as to the roaring of a Cannon: nay, thou wouldest with as much patience heare the howlings and yellings of the damned spirits in Hell, they will bee as wel-
come to thee, as the grunting of the Swine to the (l) Elephants, which so moves them that some batles have beeene disordered, and lost by this swinish stratagem. I say more, were this grace truely eradicate, and grafted in thee, that tongue of thine, that's fired (and oyled too) from hell, and made glibb with oathes, as the wheeles of a Coach, or a Clocke, to runne more nimblly, till it have strucke all, venting and foming out thy tongue finnes, thicke and three-fold, as Winters haile, to Gods dishonour, the Churches scandall, thine own (m) shame, and thy soules (n) destruction. Time may come, that rather then thou shouldest blaspheme God with it, as thou haft done, in the least particular, thou wouldest bite it off, more freely, then the hunted Beaver his (o) stomes: thou wouldest spit it out of thy mouth (as once a primitive Martyr upon an (p) occa-
sion spit his, in the face of a Tyrant. Yea thou wouldest suffer it to have more tortures here, then that rich charles in (q) hell to be sod in bloud, as *Tomiris* did the tongue & head of (r) *Cyrus*, to be prickt through and through with Needles, as (s) *Fulvia* did *Tullies* tongue, rather then it should pricke and stabb, and torture the humanitie of thy once painfully crucified, now glorified Saviour: Nay with that good *Hilarion* were the choyce offered thee, thou wouldest rather die the death againe and againe, then once to blasphemeth God, Who hath beeene so good, so gracious and so propitious unto thee. What shall I say

f. M. Perkins in
his cascs of co-
science.

g. 2. Pct. 2.7.

h. 1. King. 18.40

i. Mark. 11.15.

k. Venetia Rome
Tempia Sacer-
dotes.

l. Aelian. libr. 3.

cap. 8. Ignis, Mu-
res, Sues illorum-
que grunniens

Elephantis terrori-
sus. Maiol. ex

Basilio colog 7.

pag. 252.

m. Iude v. 13.

n. Exod. 20. 7.

Psalm. 25.3.

Zach. 5.3.

o. Apud Plini-
um

p. Apud Ofian-
drum in Episom.

Centauriorum

q. Luke 16.24.

r. Apud Insti-
tum historicum.

s. Exor Anthony

inimica Ciceroni,

realis Eudoxia

Chrysostomo, He-
rodias, Iohanni,

Iezabell'Etie.

and T. Junius

say more? what stome shall I further roule? what string shall I touch? what arguments shall I further use, to plant this blessed grace of blessing, to supplant this accursed plant of the Devils owne planting, in the ground of thy corruption, of blaspheming the God of heaven: which is so usuall in the mouthes of all sexes and sortes of men, women and children, from the heads to the tayle of our people, to the shame of (u) Christianitie, the just scandall to the Gentiles, who more respect their feined Jupiter and Hercules then wee our Christ, & as the stumbling blocke before the Iewes, who by our little respect of our Christ, and by Popish Idolatrie (which they daily see, for which their forefathers so sinned) are kept mainly from being Christians? Oh. (that I may still harpe on this tongue string till it be in tune) inure thy selfe to blisse God, thou wilst, by dissuetude, then cease to blasphem him; learne to speake the language of Canaan, thou wilst forget the language of Ashdod, even as the children that are Spanish, or of the Natives here, our Irish, if once they live amongst the English, and are Anglified, they forget for want of use their owne tongue, as Pharaohs daughter forgot her fathers house, and (w) people. Oh as one nayle drives out another, one passion drives out another, one burning heats out another, (according to some surgery) so the fire of the spirit were it once in thee, would eat out all that hellish fire, that Ignis faetus in thy tongue, all that filthy and stinking matter, that foames out at thy mouth, as froath from a Boare, as the fulphurous smell from Aetna, or Vesuvius, which steames and stinkes in the nostrils of God, and all good men, as the stirring of Ajax, or the raking of a buried carrion: all this I say would be washed, rinsed and cleansed, (as were once the uncircumcised Corinthians in their wordes and workes) from this filthy and putrified matter, (as sore mouthes are wafted by Allum and Sage) by the waters which flow from the sanctuarie: the healing waters of the word and (x) spirit.

C H A P. X.

To blisse God, the onely way and meanes to be blessed of God.

AS Abraham said in another case to (y) God, I say to man, let me speake once more, so have I done my motives to

u Read Master Dovess in his foure Treatises against this abominable swearing, sect. 8. 9. 10. 11. 12. &c. pag. 21. 22. 23. 24. 25. &c. As also M. Phillip Knew. Hub. his Abuses of England, & a Sermon of little M. Gibbins: on this Text, The land mournes, because of Oaths. w Psal. 45. 1.

x Gen. 13. 6. ver. 10. 11.

y Gen. 18. v. 52.

this Gratitude, so prest and urg'd, ayning my conclusion with some dissuasives further againt ingratitude, this all positively I have to say in this point, that by this blessing of God, as did David and his Israeltites in my Text for matter, and manner, thou takest the best way, the most compendious course, Gods owne prescribed method, to blesse thy selfe, to procure bles-sings to thy selfe and thy seede, to perpetuate, and intayle as did (z) Abraham, (a) Isaac and Jacob, even bles-sings to thy posteritie, walking in thy holy wayes and steps. (even as wicked men, cursed spirits propagate (as some doe their frenzies, their leprosies, and hereditarie diseases corporeall) this dangerous and damnable disease spirituall, of lincked & chayned curses, even to their seede blood & families, (sympathizing with their cursed sinnes, and accursing judgements.) Oh the blessed interest and happie usurie of blessing God ! it brings bles-sings redoubled & multiplied by Gods Arithmetieke upon our selves, even as he that in the best imployment of his preaching tallēt in Divinitie, or teaching tallent in Humanitie, reading Arts & Authorsto others, gets and gaines by Gods blessing more knowledge to (b) himselfe, both Theologicall and Morall, by causing others to (c) know : and as he, that with (d) Job, as a good Steward in the right dispensing of the unrighteous Mammon, makes the backes, and bellies of the poore to blesse him, causeth also God to blesse him, in the increase of his store, as the Harvest to : that seede that's cast upon the (e) waters ; as the (f) oyle, and the (g) meale of the two poore widdowes were multiplied, that were so respective to the two good

b *Qui daces in-dolos, &c. Ipsa brevis reliquie, doliore esse quaeas & scire sumus ni-bilis est, & scire boc-scas ales.*
c *Habentis dabi-sur.*

d *Mark. 25. 29.*
d *Iob. 19. 15. 16.*
17.

e *Ecclesi. 11. 7. 1*

f *2 King. 4. 7.*

g *1 King. 17. 16*

i *Elisha & Elias*

k *Ier. 39. 15. 16.*

17.

l *It's the com-
pact this polis, this cov-
enant to gaine, (how-
ever the other
lose) a certaine
summe which
makes the usu-
ry and that
which bites too*

See D. Fenton's
Treatise on
Usurie.

l It's the compact this polis, this covenant to gaine, (however the other lose) a certaine summe which makes the usury and that which bites too. See D. Fenton's Treatise on Usurie.

blessing

blessing of God, blesseth also himselfe by a necessarie consequence, even as he that lookes upon the Sunne, by the light, sees light ; even as is veryfied in all histories, which are the hostages of speach, that they which honour God, God will honour them, as he told (m) *Samuel*, as hee honoured beleeving (n) *Abraham* in Chaldea and Mesopotamia, *Isaac* amongst the (o) *Philistines*, *Joseph* in (p) *Egypt*, (q) *Moabites*, (r) *Esdras*, (s) *Daniel*, *Sydrach*, *Myaach*, and (t) *Abednego* in Babylon, (u) *David* (x) *Samuel* and (y) *Iosiah* in Israel, *Boaz* & *Ruth* in (z) *Bethlein*, the beleeving (a) *Centurion*, the Cananite (b) woman, the weeping (c) *Penitent*, the fluxe cured (d) *Patient*, Devoute *Mary*, (e) *Magdalene*, patient (f) *Iob*, meeke (g) *Moses*, publikely before the soones of men heralding their prayses even in the face of their maligning or concealing enemies, yea against even Sathan himselfe, and his accusing fathanists. On the contrarie shaming and dishonouring them that dishonour him, as he veryfied as well as threatened, against *Hophney* and (h) *Phineas*, and the house of Israel, against the Sodomites, burning them with stincking (i) sulphure, as well as fire, as their sinnes stuncke against the proud rebelling Nymrodians, whose Tower he overthrew, and confounded their (k) language, against wicked *Haman* all whose honours were in one houre strangled at the (l) Gallowes, in his dogge-like death, against rebelling (m) *Abelson*, whose name now stinckes as foule, as his face was once (n) faire, against proude (o) *Hered* whom the wormes eate, proude *Nabuchadnezar*, who usurping more then a man in his imagination, for seven yeares was worse then a beast, in state and (p) fate, yea verifying this against his owne Israeli who for their owne rebellions, though they were the head, yet were they made the tayle of other people, as they were given over to the power of the (q) Chaldeans, (r) *Midianites*, (s) *Moabites*, (t) *Philistines* at severall times, but chiefly in *Iehoishim*, who as hee lived wickedly, he died wretchedly, and dishonourably, having the verie buriall of an (u) Asle, none lamenting him : As it was also with that blasphemous *Arrius* and other (w) heretickes, with *Julian* and

f *Judges* 3.14. t *Judg* 13.1. u *Iere* 22.18.19. w Of Gods judgements against *Nestorius* and other heretickes and apostates. See in the end of *Ziggedines* tables in folio.

- m 1. *Sam*. 2. 7.
- n *Gen*. 12. *Gen*. 17.
- o *Gen*. 18.17.18.
- p *Gen*. 12.28
- q *Gen*. 41.350
- r 40. 41. 42.
- s *Eph*. 6. 10.11.
- t *Eph*. 2. 9.
- u *Dan*. 1. 46.48.
- v *Dan*. 3. 18.
- w 1. *Sam*. 18.7.18
- x 1. *Sam*. 3.19.
- y 20.21.
- z 2. *Chro*. 35.1.
- aa 24.
- bb 2. *Ruth*. 4.11.
- cc a *Math*. 3.10.
- dd b *Math*. 15.2.
- ee c *Luk*. 7.44.45.
- ff d *Math*. 5.3.
- gg e *Iob*.12.7.ck
- hh 20.16.
- ii f *Iob*. 1. 8.
- jj g *Iob*. 43. 16. 17.
- kk g *Numb*. 2.2.
- ll h *Iosiah*. 1.6.
- mm i 1. *Sam*. 1.
- nn 34.
- oo j *Gen*. 19. 24.
- pp k *Gen*. 11.7.1.
- qq l *Eph*. 7. 10.
- rr m 2. *Sam*. 1.
- ss 14.17.
- tt n 2 *Sam*. 1.
- uu o *Aff* 12.
- vv p *Dan*. 4.30
- ww how this ti
- xx forming w
- yy D *Willest*
- zz plain in this
- aa q *Iere*. 39.
- bb r *Judges* 6.

other accursed apostates, with *Cain*, (*x*) *Iudas* and other bloudie murtherers, (*y*) *Shebab*, (*z*) *Iob* and other Traytors, with *Iezobell*, *Cleopatra*, *Missalina*, (*a*) *Athalia*, our English *Rosamond*, & *Jane Shore*, & all other impenitent profane ones, who as they lived without grace and holinesse, died in disgrace without honour, a debauched life, being usually accompanied with a dishonourable death: even so (that from this circumference I may conclude the point in the right center) that soule that is active in truly blessing God, is also passive in receiving blessings from God: he is that truly blessed man which is described in the (*b*) Psalmes, and in other Scriptures; all those blessings shall accrue unto him, and come upon both him and his seede, which *Moses* both (*c*) conditionally and (*d*) absolutely pronounceth upon the Istaell of God: even as on the contrary he that loveth cursing, the curse shall come upon him, even as a stone or pellet of Lead that's throwne up in the ayre, may fall upon the head of the thrower and crush it, (as did that stone which an Eagle let fall upon the head of *Eschylus* the Poet,) or as a ball that's throwne against an Iron-walle rebounds backe againe on the breast or face of the thrower, as the curses of (*e*) *Rabsakab*, of (*f*) *Semei*, of *Balaake* redounded on their owne heads, not on the heads of *Ezekias*, of *David*, and of the Israelites, as the Popes curses at this (*g*) day against the Orthodoxe Protestants, whom he execrates under the names of *Calvinists*, *Lutherans*, *Hugenotes*, *Heretickes*, fall patt upon himselfe, and the declining Sea of the Papall Hierarchie, who begins to ebb, by the just revolting of Kings, and Christian kingomes from Babylon, as fast as ever by the mysterious working of (*h*) *Sathan* it had a time to flow, the causeleffe curse as an arrow shot to no purpose in the ayre, ever returning in vaine: So that to draw this point to a farther head, as the Lord is *Iust. lege Taliensis*, by a just (*i*) retaliation in other particulars to punish sin; so to curse the cursers as most * accursed, according to that of the Psalmist, *As he loved cursing, so let it come unto him, as he deserve* and *im-* *itate*, *instanced by Kellay lib. 3. & Ganeardine lib. 17 in the death of Charles Duke of Bourbon* *transiis lib. 6. chap. 45. by Wiers lib. 4. de Maxia cap. 10. by John de Gaff in his Table-talke lib. 2. pag. 131. by Bens, in his historie of the new World lib. 1. cap. 17. by Philip Cawerarius, Med. cap. 86. in the Tragical ends accustomed cursers.*

Righted not in blessing, so let it be farre from him, as he clothed himselfe with cursing as with a garment, so let it come into his bowels like water, and like oyle into his bones, let it bee unto him, as the garment which covereth him, and as a girdle wherewith he is girded (k) continually, so why may we not argue, that by a retaliating proportionable mercie, (seeing both in mercie and justice the Lord keepes an Arithmetical or Geometrical proportion, in rewarding as revenging!) he blesseth those that blesse him, and that blesseth his; for if he told Abraham that those who blessed him he would (l) blesse, and hath ever verified this promise, in blessing and prospering the friends of the Church, the spirituall seede and sonnes of Abraham: (as some of our (m) Modernes instance, in the two Theodore, in Constantine, in Gratian, in Valentian, and other Christian Emperours, who as they were nursing fathers and nursing mothers to the Church, the Lord went out and in with them, and was present with them in all their affaires, in warre and in peace, as hee was present with (o) Iosuah, (p) Gideon, (q) Ioseph, (r) David, (s) Daniel, and other his servats) ever also according to his threat cursing those that cursed Abraham, and were malignant enemies and opposites to the true (t) Church, his Israell (verifying and sealing all the curses in his flying booke of vengeance, upon (u) Moab, Ammon, Amalech, Ieroniah, Abab, Israbel, Haman, Nero, Caligula, Julian, Antiochus, Maximinus, (w) Maxentius, and of latter times on Iohannes de Roma, Minerius, Gerson, Cassanensis, Weston, Bonner, Story, Gardiner, and other bloody butchering (x) persecutors ancient and moderne) then sure (as the argument holdes much more, from the lesser to the greater affirmatively, both Logically and Theologically) the Lord will blesse those, that blesse him, as he will curse those that curse him: If he will blesse those that blesse Abraham, much more will he blesse those that blesse the God of Abraham, since indeed none can blesse God cordially and sincerely, but such as

k Psal. 109. vii.
17. 8.

l Genes. 12. v. 3.
m Gorlianus in
axiomatisbus theo
logicis ex Melito
thone, Strigellio,
& alijs Theorici
ciss.

o Iosuah 1. 9.
p Iudg. 6. 12.
q Gen 39. 3. 31

r 1. Sam. 18. 12.

s Dan. 4. 5 chap.

5. 12. 14.

t Gen. 12. v. 3.

u Reade the
curses threat
ned against E
gypt, Moab, Am
mon, Edom, Tyre
Sidon, Medea,
Arabia, and all
wicked Provin
ces and peoples
in Ierusalem, 25
vers. 15. 16. 17.
18. 19.

w Reade the
Theater of
Gods judge
ments in quarto,
written by D.
Beard, on which

in the Titles of Apostates, and bloudie persecuters, these named with many more, are specta
cles of vengeance. x: See Master Foxe in his Booke of Martyrs, but especially, in a booke
epitomizing the Actes of the Church, where you may see the ends of these named with many
more: folio 377. 378. 379. 380. 381. 383. &c. See also Andrew Munday in his Theater of exam
ples on the 3. and 4. Commandement in Latin in quarto.

the Lord first inspires with his grace, and spirit, even as the instrument makes no sound, till it first be tuned and touched with the hand of the Musician, as the Organ-pipe is not musicall, but dead till it be filled with the windy bellowes from the Organist, for none can say that *Iesus is the Lord bus by the spirit of God*. So that the blessing of the God of spirits, with uprighte hearts and spirits, as *David* and his Israelitish Elders did here, being but as a sparke of the spirits fire, as streames from that fountaine, as reflecting beames from that Sunne: it is an evident demonstration, that such are truly, actually, really blessed alreadie, and (as a preparative beaver to a greater Banquet, at the supper of the (y) Lambe) potentially to be further blessed of God, in the highest heavens, the throne of God, the bosome of *Abraham*, the prepared mansions and seates of the blessed.

All which affirmatives me thinkes, have their corroboration from this Theologicall axiome, that as the seale leaves the impression in the waxe, be it gold or silver, &c. as the Sunne by reflection leaves his shadow on the opposite cloude: so what mercie soever the Lord bestowes on us, as a dignitie, hee works in us the same grace, demonstrating it selfe in some proportionable dutie. as for instance. 1. Hath the Lord elected me to life from eternitie? He gives me grace to elect & chuse him againe to be my God. 2. Hath he called me to the knowledge of his truth? He gives me his spirit to call him *Abba* (z) father, in spirit and truth. 3. Hath Christ died for me, and my sinnes and risen againe for my (a) justification? He hath mutually given me power to die unto sinne, and to rise againe to holinesse and righteousness of life, mortification of my fleshly (b) lusts, and crucifying my affection by the power of his (c) death, & vivification and quickning of the spirit (d) by the power of his resurrection. 4. Is he ascended into heaven really for me? He virtually caueth me to ascend thither after him in my (e) heart & affections; 5. Is he my high Priest to pray for me? He as his legacie to his Church bequeathes unto me the spirit of grace & (f) prayer to pray againe unto him, 6. (So for conclusion) Doth hee blesse me with all blessing in heavenly things? He gives me the heart by the same grace to blesse him againe, as all his Saints have done, such print and impression the seale of his

a Rom. 5.6.

b Colos. 3.3.

c Gal 5. 24.

d Ephes. 2 v.3.

e Colos. 3.7.1.2

f Z ch. 12.10.

Rom. 8.26.

spirit leaves in my heart as answerable to it selfe, as face answeres face in a glasse. Oh then, as ever thou desires to be blessed, blesse God here, be not so ignorant or idle, as to dreame of the kernell without breaking the (g) shell ; of eating the meale without grinding in the milne of the (h) dignitie, without the duetie ; of ever being blessed but cursed, without blessing God. Oh thinke on all these motives in generall, everie one in particular, and let them be as goades and spurres to excite thee to this pressed duetie. At least let all and ever of them be so many Bittes and Bridles, curbs and remoraes to restraine and keepe us from ingratitude, the bane of every grace, yet the ulcer and spreading leprosie and Gangrene of every place, yea of this Province, and our English here planted, if I might dresse by expostulations.

g. *Qui recte non
com. nuncius
frangeret.*

h. *Beneficium nos
Bulus officium.*

C H A P. XI.

*The application of all: by comparing us and our times
with Israel in all times.*

And now for speciall and specificall application of all that hath beene said unto our selves, to reape the harvest of all this feede, and to drinke the Wine from these pressed grapes, that I may (Bee-like) bring all these rhapsodically collections home to the English-Irish Hive of our owne Church, & Commonwealth (all these generall motives being but preparatives to prolong and prepare the way to my intended scope, or as a foundation to a sublequent building:) If ever Nation and people under the cope of heaven, had cause and occasion, to act the part of *David* and his worthies, since they left the stage of life, in blessing the Lord, (as the very wondes of my Text are) wee are the people; for in the blessings and benefits we have received from God, both of adoration and preservation, Spirituall and Temporall, externall and internall, generall and speciall, our mother *Albion*, and wee here Hybernified, layd in an equal scales (I will not soundervalue us to say) ballanced with all the inhabitants of the Christian, Pagan, Papall, *Ottoman* world compared with the famousest kingdomes European, Asian, African, and American, not excepting the
Chanc

Cham of *Cathy*, the great *Mogull*, the *Souldan* of *Egypt*, *Prest-John*, the *Kingdomes* of *Fez*, and the most flourishing that are, or ever were, but equally poyzed with the best people (in their prime) in *Davids* and *Salomons* time, that ever were taken even in their best, as answering all their priviledges and prerogatives given them by the inspired (a) Apostles, of a roiall Priesthood, a holy Nation, a chosen generation &c. To whom were the Oracles of whom came Christ according to the (b) flesh: wee doe not onely weigh and paralell blessings with them, layd in equall ballance, but all things duely pondered, wee as farre (mee thinkes) exceede them, as they exceeded once the invironing Nations: and this will plainly and perspicuously appeare, if wee and they; Britam mans and Lewes, be compared together (as (c) *Plutarch* compared the *Greekes* and the *Romanes*) both in our belt and wort: our dignities received from God, our obliged (yet neglected) dueties, that wee owe to God: wee shall bee found to beare the bucklers from them. *Repetens ab origine primo*, to begin then from the beginning, &c.

First wee know the Lord of his meere mercie and Philanthropic entred into covenant with the Lewes, gave them the seale of the covenant Circumcision (initiated with their father (d) *Abraham*, he by this (e) covenant elected and selected them from all the Nations, Kingdomes and kinreds of the earth to bee a peculiar people to himselfe, of them and amongst them, he had his Church: instituted prescribed and established his owne worship: gave them lawes and ordinances Morall, Ceremoniall, Judiciall, as farre exceeding the lawes of *Solon*, *Numa Pompilius*, *Mercurius Trismegistus*, *Adraco*, or any other Legifers amongst men in equitie, puritie, and perfection, as the Gold exceedes the Brasse or Tynne, by these hee hedged and limited them within their bounds: all that he exacted of them againe in reciprocall requitall of his mercies was onely (f) obedience to his lawes and statutres. His love he first set upon (g) them and choole them, (not they him) not for any merit or worthinesse that was in them, but of his meere mercie and paternall good will, adopting them unto himselfe, repudiating and in a manner rejecting for a time, all other

a 1. Pet. 2. 9.

b Rom. 9. 4.

c In his lives.

d Gen. 17. 7. 1. 2.
7. 9. 10. 11. 12.

Rom. 4. 11.

e Iohuah. 5. 14.
5. 6.

Doms. 5. 7. 1. 2. 3.

f Doms. 5. 4. 0.
g Doms. 5. 7. 3. 4.
3. 5. 3. 6. 3. 7. 3. 8.

other people whom hee shut up in unbelieve, in respect of them, as Moses oft times urgeth unto them.

So to reflect upon our selves, for this our English Israell, hath not the Lord sequesterated and separated us from Pagans and Heathens, yea even from Turkes, (and Iewes themselves,) whom for a time he hath rejected for their ^(b)unbelief, to be a Church unto himselfe, a people zealous of good works? were we not once, as wee may see our faces in the glasse of the ⁽ⁱ⁾Romanes, ^(k)Corinthians, Thessalonians, ^(l)Epheſians, in their pristine estate before their conversion in the uncircumcision of the flesh, ſerving luſts and vaine Idols, without God in Christ, strangers from God, and Aliens from the Common-wealth of the true Israell, in the power of ^(m)death, in the power of darkenesſe, having our very understandings ⁽ⁿ⁾darkned, as ignorant of the trae God, and of the way and meanes of life, and ſalvation? were wee not once even darkenesſe it ſelfe, an obscure people even to the world, devideſ and cast out as it were, into an unknowne corner and ^(o)angle (though now as a Candle on a Table, as a Beacon on a Hill, as a Cittie on a Mountaine that cannot bee hid, giving light and luster to the gazing and admiring world, whose eyes are upon our eminencie) * but in respect of our ſpirituall estate, wee were like other Gentiles, walking in the vanities of our mindes, children of diſobedience, in whom the Prince of the Ayte ruled, wilde ^(p)olives ere wee were ingrafted? But even when we were thus in our blouds, the Lord past by us, and ſaid we ſhould ^(q)live by the light of his word, (whether by Joseph of Arimathea, or who else, or in the dayes of ^(r)Lucius or elſe when, I diſpute not now) I ſay by this light, by bleſſed organs and instruments, we were brought firſt from Paganishe, & after from Popiſh darkenesſe, more hideous then the Egyptian, or the ^(ſ)Chymerian, and reduced into the lightsome Gohen of the glorious Gofpell, called to be a people that be-

^h Rom. 11. 10.

ⁱ Rom. 1. 29. 30.

31.

^k 1. Cor. 6. 9. 10.

11.

^l Ephes. 2. 12. 2. 3.

ver. 11. 12. ¶

Tis. 3. ver. 3.

m Ad. 16. 18.

ⁿ Ephes. 4. 18.

^o Divisio ab ore

be Britannoſis,

Virgil.

[¶] De Iudeis

Anglia noſtra,

lege apud Caiſſon

num in Caiſſo

par. 12. pag. 342.

& Bermonſon

in Chroniaſi lib. 4

p Rom. 11. 24.

q Ezech. 16. ver.

3. 4. 5. 6.

* The Papiſts contend that this Iſle, firſt received the faith in time of ^{Lucius} Anno Dom. 130. And in time of ^{Augustine} Anno 600, but as appears by ſome paſſages out of ^{Bede} and ^{Peter Clauenſis}, yea by ^{Terentiānus contra Iudeos}, & ^{Origen}, homil. 4. in ^{Ezech.} we receiued the Gofpell long before the time of ^{Eleutherius}, eyther by ^{Joseph of Arimathea} as ^{Gildas} thinkes, lib. 4. ac ^{Victoria}, or by ^{Simon Zelotes}, as ^{Nicephorus} affirmeſ, libr. 2. cap. 4. f. ^{Bo} ſeuebris Chymeris: in Oppido illo in Bophoro ſuo. ^{Mulſa}, ^{Plin.} lib. 6. cap. 6. c 11. c. 13. Es ^{Malali}. lib. 4.

fore (as it were) were no people gathered to be a Church, yea a glorious Church, as any in Europe or in Christendome, besides for the continuation of the Gospell, the propagation and profession of the true Religion, the zeale and sinceritie, knowledge and answerable practise of preachers and professors, purity of Gods worship, freed in a great measure from the leaven of Popish and Paganish Idolatric and superstition, holiness of life, and illumination of judgement, shining in many eminent members, as pearles in Gold (notwithstanding the nevy, and warts and spots and blemishes in this of ours, as ever have beeene in the best reformed Churches, by open profane ones, and secret hypocrites, as wooden legges to the bodie, as rotten boughes to the Tree, in the true Church, like corrupt humors in the bodie, rather then of our Church.) I say Churches of (t) Asia, of (x) Corinth, and the best that are or ever were Militant on earth, till they be Triumphant in heaven, for the number of, (for the sinceritie and measure of Grace in) our present and pristine Proselytes, true *Nachanels*, zealous professors and confessors, constant and couragious Martyres, since the dayes of that Belgick *Elias Luther*, who have, & upon tryall I am perswaded still would answere their names of Protestants, protesting & confessing for the faith till death, sealing the truth with their bloud, reflecting on those, I may well say according to my hearts persuacion, that our English-Scottish Sion, our Church of great Brittaine, of all other Churches, is as the Dove amongst the Birdes, as the Lilly amongst the flowers, as the Sunne amongst the Planets, Christs owne Spouse, though (w) blacke, yet faire, yea if comparisons were not odious, I would say as faire as any of those wee call reformed in France, Helvetia, Bohemia, Saxony, Denmarke, &c. or any other in (x) Belgia, yea I except not Geneva, and we may put in for the armour of *Ajax*, with Amsterdam it selfe.

x See the book extant in exta-
ve of the Con-
fessions of the
reformed chur-
ches.

y Revel. 3.4.
w 1. King. 19.18
Rom. II. 4.

Secondly, as in the Church of the Iewes, multitudes and millions of carnall Israelites, yea the whole generalitie, except some few whom the Lord reserved (as a few names in (y) Sardis, a few cornes in chaffe, as some few of *Elias* his (z) spirit amongst *Baalites*) broke and infringed this covenant of God, by apostatical revolting, and backe-sliding, as the Lord expostulates

expostulates with them by his Angell sent from (a) Gilgall, by Samuell in (b) Mizpeth, and by all the Prophets, after the death of Moses and (c) Ioshuah, and those Elders of Israell who saw the miracles in Egypt, the wildernes, and the redd Sea, forgetting the (d) Lord, that bought them and brought them into that good land, flowing with milke and honyn.

So hath not the God of Israell, as just a quarell and controversie with the commonaltie and generalitie of our Nations, for breaking our covenant in Baptisme, by which we were as strictly obliged to his service and worship, to faith, and obedience, as ever they by their Circumcision? For were ever any Nation more perfidious, or fedifragous one to another the Carthaginians to the Romanes? the (e) Cretians, (f) Grecians or worst dissemblers, yea even the very (g) Turkes to Christians: then Christians unto God? How many miriades, and millions at this day (to goe no further, to former times) by their pledges and sureties, their God-fathers as they are called, or fathers for God, in the publicke Congregations, in the presence of God men and Angels, calling heaven and earth to record, have promised and protested, to forsake the flesh, the world and the Devill, to serve and worship the true Iehovah, when they were initiated & matriculated as it were into the Church by Baptisme, admitted into Christs Colledge, the number and ranke of Christians as souldiers sworne to their Generall, who yet have hardly kept their covenant so well, as Regulus with the (g) Carthaginians, and other Pagans, even in things mortall: For, if I may in briefe lance, and cut and discover the ulcers & diseases of the times: How many as yet even serve the verie Devill, as really as once that S. Christopher fictitiously, in the Popish fable? How many wicked Pseudochristians, by their lives testifie, that as the Scripture calles such as they, the (b) sonnes, the (i) servants, and the (k) slaves of Sathan, so they are at his command and obeyfance, as the servant of (l) Abraham, and (m) Cornelius, yea of that other (n) Centurion to their earthly Masters. *He bids them goe, and they goe, doe this, and they doe it: lye, steale, murther, sweare, blasphemie, they are obsequious their spirits and natures as Tynder and powder take presently the fire of eyerie temptation.* 1. He rules them

a *Indg. 2. 217.*
1. 2. 3. 4.
b *1. Sam. 7. 5. 6.*
c *1. Sam. 12. 6. 7. 8. 9. 10.*
d *Indg. 2. 217.*
3. 9. 10.
d See *Psal. 78.*
throughout.

e *Cretenses semper mendaces.*
Titus 1. 12.
f *Cretas fides.*
g See their perfidiosenes in
*Knols his Tur-
kish historie.*
g *Apud Pla-
tarchum.*

h *John. 3. 4. 4.*
1. *John. 3. 8.*
i *Rom. 6. 16.*
1. *John. 3. 8.*
k *1. Tim. 6. 10.*
2. *Tim. 2. 26.*
l *Gen. 24. 10.*
m *Act. 10. 7.*
n *Math. 8. 3.*

as the rider, the horse, he rules over them as a Tyrant in an usurped Kingdome, they obey him as the Jewes, that Idumean Herod. Yea he rules in them, in thronized in their hearts, as once in the treacherous heart of (o) *Iudas*, the hypocritical heart of (p) *Ananias*, the envious hearts of the (q) *Pharisees*, at the least he takes totall possession of their whole man, by his deputies and Lieutenants, some one or moe deare darling sinnes, ruling and raigning in them, yea he doth not onely set them a worke, (as he did *Iudas* in betraying, the Jewes in crucifying Christ) but he even speakes in their hearts athistically, in their mouthes blasphemously, as once in the bodie of some (r) *Pythonists*, and within that Serpent, which he used (as he useth Serpents, Foxes and Vipers still, in every countrie, Citie, and almost Village) as the organ and accursed instrument of mans seduction, intended destruction. So the world, for all our covenant and obligation to forsake it: how many swarmes of earth-wormes, carnalists, and coveteous Phylargurists have wee, not onely ever rooting in the earth, as Moales & Swine without ever an eye, to looke upwards, but as trunckes and Trees, even rooted and eradicated in the earth, turnd all into earth, even lumps of earth (as (s) *Caligula* was, called a lumps of clay and bloud conjealed) being all for earth, even for white and red (t) dust, which per fas, & nefas, by hooke or crooke, right or wrong, Lionly force, or Foxely fraude, they scrape and rake together (as greedie Harpyes, or snatching Eagles, their desired prayes) all being fish, that comes to the net, though it breake the Net, or like the Eagles coale in the (u) fable, set all on fire, though they gaine by their ill-gotten goods, as *Achan* by his stolne (w) wedge, as *Iudas* by his Saviour selling (x) silver, as that *Mydas*, (like our coveteous Alchumistes since:) by his bad (y) Alchumy, by which they, and all such, in all ages have (z) perished, as if all that's ill-got were Tholouse (a) Gold, carried on *Sejanus* his (b) Horse, for a sumpter horse ?

John.13.27.
Act. 5. 3.4.
Matth.9. 24.
Mark.3. 22.
Luke.11. 15.

*y Ex Imo ven-
tre rex prodi-
secundum Orig-
inem lib. 7. contra
Celsum. & Chrys.
in 1. Corin. 10. Et
exinde demones
Pythonem ven-
tricorum, vocas
Brigenes libr. 3.
terparch. cap. 3.
in ventri/quin-
tervilli. contra
Maro. c. 25. aut
astra enim da-
xon se ostentas,
or per postus lo-
ni videsur, qua-
m Celsius Ro-
riginus se videt
memorat. ante.
et lib. 8. cap. 10
Suetonius in
ita Caligula.
Gold & Sil-
ver.
Apud. de fo-
r. 100.*

*Iofonah. 2. 1. 21. 3. 5. x Mash. 27. 3. 4. 5. y What he toucht turnd into Gold, and now
missur Poeta. z Infunditur aurum à Mithridate ore Aquilij ducis Romani. Plinius hist. 33. 6. 3.
Per aures Tholosanum, perire Q. Cepio Consul M. Crassus cum multis alijs: And. Gel. nob. assis. c. 9
Equus Sosianus omnibus post fissuribus infusus videlicet Seio Cefio, &c. Gellius ibid.*

So for the flesh and fleshly lusts, how many are given, over to all voluptuousnesse, lovers of pleasures more then lovers of (e) God, serving diverse lustes and (d) pleasures, as if they were yet in their naturall estate, fleshly minded men, walking after the (e) flesh,avouring the things of the (f) flesh, as the dogge savours carrion, verie Epicures and (g) belly-gods, wallowing in every obsecane lust, as the Eele in the mudd, the swine in the mire, &c. Thus as a waterie glimmering Sunne ends in raine, our profession of the service of the true God, the Triune *Iehovah*, ends in profanation: instead of the blessed Trinitie, which we should worship, wee have an accursed Trinitie which wee doe worship, though we promist to repudiate and cashire it.

The flattering Flesh, vaine World, deluding Devil

It's (h) Trinitie ador'd, by worldlings evill.

In not serving one Lord, contrarie to our first covenant, wee serve many (i) Lords as an adulterous woman, that forsakes her first Husband, (as God oft complaines of (k) Israell) and followes after many strangers, and unlawfull lovers.

Thirdly the Lord used many meanes to recall and reclaime these Israelites, and to reduce them to the performance againe of the covenant which so blamefully and shamefully they had infringed, sending his Prophets unto (l) them, speaking early and late, and pleading about this very mesage and embassage, yea to make the word to worke more physically, visiting in paternall love, their sinnes with roddes, and their offences with scourges, and when gentler admonitions & castigations would not serve, using more severitie, whyping them for their refractorie rebellions with roddes of whip-cord, yea with wire and iron, sending upon their Cattle Murraine, upon their bodies diseases, leprosies and consumptiones, into their Tents fierie (m) Serpents, sweeping many of them away with plague and (n) pestilence, yea cutting them off by famine at home, or the sword of the enemie abroad, according to the verification of his severe and vehement Cominations against their sinnes and (o) transgressions.

So to paralell us also in this point, hath not the Lord in mercie used as many and sundry meanes, to recure and recover our

c 2. Tim. 3. 4.

d Tit. 3. v. 3.

e Rom. 8. 2.

f Rom. 8. 5.

g Phil. 3. 17.

h Mactris pro
trino nomine
mundus habet.
Sphinx Philoso-
phica.

i Ob quam mal.
ta Domines ha-
bet, qui unum
non habet. Aug.
k 1 Cor. 3. 1. 2. 6. 8.
l 2. Chro. 36. 15.

m Num. 21. 6.
n Cor. 10. 5.
o Num. 16. 49.
p chsp. 25. 9.
q Ind. 2. 15.
r Lev. 26. 16.
s 27. 18. 19. 20.

spirituall maladies, as ever he used towards his Lewish Israell, to receive us out of our dead sownes ? to awake us out of our lethargicall flumbers ? to quicken us in our first love ? to bring us againe to the obseruance of our first covenant ? to restore us by a new covenant of grace , after we have so fearfully broke the first covenant of workes ? for which end , he hath sent us his word , more powerfully , plentifully and continuely, then to any Nation, he hath given us his (p)word, great are the numbers of the Preachers, as the Psalmist is verified : This word he hath sent to our Cities, our Corporations, yea to our countrie-Townes, and Villages, as water to wash us, as fire to purifie (q) us, as physick to purge us, as a hammer to breake & brule us, as Manna to feede us, as milke to nourish (r) us , as a lanthorne to our steps , as in the darke night of sinne to illuminate us, as a sword to lopp off our Hydra-headed sinnes, as a weeding hooke to weede out our corruptions, yea as the wisemens (s) starres to leade us to Christ, and as Israels cloude and pillar of (t) fire, to conduct us to our heavenly Canaan. But since the word hath not come to us , as once to the convert * Gentiles, in power and efficacie , but hath beene received in vaine , since the preachers have spent their strength in vaine, amongst the generalitie and the multitude, prevailing no more then *Lot* with the (u) Sodomites, then *Aeues* with (w) *Pharaoh*, then *Jeremie* with (x) *Zedekiah*, then (y) *Michay* with *Ahab*, but have beene laught at by some, as *Ezekiels* (z) posts, scoffed at by others, as *Paul* by the (a) Athenians, deridled as the young Prophet by *Iebnes* (b) comrades, yea persecuted , as *Paul* by the unbelieveing (c) Iewes , and abused in many profane places as *Davids* (d) Embassadors by the Ammonites, since like the (e) BlackaMoore wee have beene no better , but like the clay much worse for washing : Since we have beene more fickle & unsound for our physick : Since the word was sowne feede, falle into stonie and thorny (f) ground , hath beene choakt with the lustes of the world , since our corrupt hearts, like a corrupt stomacke hath changed his spirituall foode into bad humours and made it the favour of death unto (g) death: therefore to this rodd of beautie ; God hath added the rodd of (h) bands, he hath layd roddes in steepe for us : more deepe- ly

p In Psalmis

q Jerem. 23. 29

r 1. Pet. 2. 2.

s Math. 2. 9

t Exod. 40. 38

* 1. Thes. 1. 5.

u Genes. 19. 9

w Exod. 7. 11, v.

23. Exod. 8, 15

x Ierem. 34, 23,

4c. 17, 18, d.

obap. 3. 15

y 1. King. 22, 26

z 2. Chro. 30, 10

a Act. 17. 32

b 2. King. 9. 11,

c Act. 14, 2

Act. 17. 5,

d 2. Sam. 10, 4

e Ierem. 13. 23

f Math. 13, ver

20, 21, 22,

Luke 8. 13, 14.

g 2. Cor. 2, 16

h Zach. 11. 37.

ly (as our best Physician,) he hath Phlebotomized us, in our ranckest veines, let us blood in the tympanie of our pride, and plurisie of our sinnes, dieted us with the bread of affliction & waters of teares, turnd our Hony into gall and Aloes : hee hath come as neere us, as to Israell, in drawing the furie and brandished sword of his wrath, not onely hanging it over vs, (as that *Dionysius*, once a drawne sword over the naked head of a flattering * *Damocles*, by a twined threed) but even smiting with it, for sometimes with the keenest edge, cutting off many millions, (as the lopping and pruning of our English Vine, least wee grow too rancke in this our peace and plentie) and that not onely by ordinarie, but (as hee dealt with Israell in the wilderness, for their grievous provocations) by extraordinarie deaths, causing thecarkasses of our people to fall, at sundrie times, in great numbers, sometimes by gnawing dearths, and biting famine, sometimes by suddaine and turbulent inundations of (i) waters, in our chiefe Shires, (as the River *Kishon* that swept away *Iabin*, and his (k) Midianites, yea that ancient River, the River *Kilhon*,) Sometimes by lightnings, thunders, and earthquakes, sometimes by strange and uncouth (l) diseases, of which Physieke and Surgery was oft ignorant, both of the cause and cure, as appeares by our (m) Chrenicles and Chronologers, but chiefly by that besome of his wrath, the all devouring plague and pestilence, the arrow raging and destroying at noone-day, as he did with Israel in the dayes of (o) *David*, and of (p) *Moses*, and with other countries since, in Italie, Austria, (q) *Viena*, and elsewhere he hath layd his yerie Axe to the rootes of our English Trees, and hath cut downe and lopt off, by many hundreds in one weeke, tall Cedars, loftie Pines, greene Poplars, strong Oakes of *Bashan*, white Almond Trees, of all sorts, from the Peeres to the plowman, high and low, young and old, even in our chiefe Cities,

* *Vide apud
Brusonium, de
aduersione,*

i Of the breakings out of
the sea and the
damages by
these overflos-
wings, Books
are extant.

k *Judg*. 3, 21

l As the sweating
diseas, etc
m Let him that
will be satisfied
when these fe-
veral judge-
ments were set
upon our Land
and how farre
they raged, &
how long they
continued,
with their cf.

fects, & in the raignes, of what Kings since, or before the conquest, consult with *Stowes*, *Holinsheds*, *Sander*, and *Langues* Chrenicles : Since the marginet will not beare the expession of everie particular which I purposed to insert. • 1. *Chron*. 21, vtr. 14. p. 1. *Corinth*, 10, 8

q *Grosius* in his Tragical histories in quarto, about the beginning of his Booke, reckoning the greatest plagues in the Christian world, saith of Italie, and Vicana, that the dead were more then the living.

our Metropolitans, our mother Citie, Troynovant, our corporate Townes, our countrie Villages, yea even in our private houses and Cabbins: the pestilentiall feaver as a raging torrent of water, carrying all along with it, that stood in the way.

Fourthly, as Iraell was not reclaymed for all these proceedings of God with them, eyther in mercie or justice, but still grieved the Lord not onely for fortie yeares in the wilderness, but even in the land of Canaan, when their sinnes like ours did increase, in the land of plentie (like weedes and bryers in a fat moyst ground, and as fleas and vermin in the hot Summers Sunne) eyther not repenting at all, hardning their hearts as that Egyptian (r) Pharaob, upon the message of his Prophets and summons of his judgements, or else repenting superficially, dissembling with a double heart, shedding Crocodiles (s) teares, and fasting for a fashion as once (t) Ahab, and another of their irreligious Israelitish (u) Kings, teares being in their eyes and rebellion in their hearts, both at one (w) instant, like Esau that wept for the (x) blessing, yet intended the smurther of his (y) brother, all with one breath, howling and crying like wolves; when Gods hand was upon them confesing their sinnes as traytors on the rack, when they were oppressed by the Moabites, Midianites, Ammonites, and other (z) Cananites, but as soone as ever delivered, by such temporarie saviours (types of the spirituall Mefias) Othniell, Gideon, Iephthah, Baruch, Sampson, as he sent for their rescue, (as he stird up Abraham to rescue (a) Lot, they returning againe to their former Byas, Idolatrie, extortion, oppression, as the dogge to his (b) vomite, the sow to her mire, provoking him as much as ever by their rebellions, like the Ice seeming to be thawed, yet freezing and conjealing againe in their dregges, in which, like Moab they settled, they could not be removed.

Thus it is with us, their case is ours, we, like some impatient Patients, have beene rather worse then better for Gods phisick, our sores by our inveterate, and wellny incurable corruptions, have beene increased by our salves, the Lord would have healed us, but like the Babell wee would not bee healed: our disease is epidemicall, generall, and continuall, the fluxe of our sinnes like the bloudie (c) issue of that woman in the Gospell,

^a Exod. 7. 13.

^f De his lachri-
mis, & de pro-
verbio: vide
apud Vicentium
was. lib. libr. 17.
cap. 606.

^t 1. King. 21. 29.

^u 2. King. 6. 30.

^w Deut. 1. 44. 45.

^x Hebr. 12. 17.

^y Gen. 27. 41.

^z Iudg. 3. 9. 13.

chap. 4. 3.

^a Gen. 14. 15.

^b 2. Pitt. 2. 19.

^c Mark. 5. 26

spell, is not to be stopped, it's *vulnus* (d) *infanabile*, past cure as it seemes, & so past care. As the land hath long mourned by reason of oathes & other sinnes, so wee have mourned for a time when Gods hand hath beene upon us, wee have proclaymed generall fasts, as once (e) Ninive, besides many an *Ester*, and a *Mordochaeus*, many a *Daniel* and a *Nathaniell* that have mourned alone, besides the house of (f) *Nathan*, the house of *Aaron*, and the house of *Levi*, many religious families that have mourned a part, the (g) Husband-man, the Vine-dresser, and the tender Virgin, the (h) Priests and the Elders, yea the bride and the (i) bride-grome that have fasted mourned and lamented before the Lord, as once (k) *David* did in the case of his sick childe, when wee have eyther felt or feared the heavie hand of God: chiefly when the land hath beene whipt with his rodd and ferula for her transgressions, when judgements have beene threatned, or executed, when as once *Elias* in another case wee have scene the (l) cloudes, or felt the storme of shrowd or powred downe vengeance, then; as the (m) Heathens, the Savages, and the (n) Indians at this day, and in former times, have offered sacrifices in some common plague to appeale some angrie Nemesis, some exasperated imaginarike God, so have we offered sacrifice to the true God, but (excepting some few, some true *Nathaniels*) hardly in truth we have abstained from meate, but not from sinne, fasted from the creatures as the carnall (o) Lewes, and dishonoured the Creator, we have not losed the boords of the (p) poore, relieved the cause of the fatherlesse and widdow, made restitution of goods ill got, as (q) *Zathens*, and the Lewes in the time of (r) *Ieremie*, chiefly we have not (as a man from a whorish wife) given a bill of divorceement, to those sensuall sinnes and heliune lusts, which have made a separation and (s) sequestration betwixt the Lord and us; and occasioned his hand to bee upon us, &c. Yet wee haye had many a *Moses*, an *Aron* and a *Phineas* to stand in the gappe, betwixt Gods judgements and

(f) *si sunt Iulianus Apostolus, Heliogabalus, restitutor Hedrenus Godfridus, & Celius Lampridius*
 (g) *De quibus Bento, Adelio, & Acolla in suis libris, & Purchasus noster, in sua peregrinatione*
Lilius Geraldus in his historiæ deorum Synagogaue 17. o Esey. 38.3.4. p vers. 6.7. q Luk. 19.8. r Ierem. 34.10. though after they revolted. s Esey. 59.2. Ioram. 5.25.

our sinnes: Such *Phœnices* our lands have afforded. Thus have we sympathized with Israell in these particulars in her blessings received, her sinnes renued, and her gratitude neglected.

C R A P. XII.

*Many mercies recited Temporall and Spirituall, in which we
farre exceede the Jewes by many degrees.*

Bvt to hoysc up my sailes a little higher, and to looke our faces in the glasse, or theirs in ours both in Gods glasse, the Sacred Scriptures, glesshed and commented by experiance, and to paralell the Brittanicall and the Lewish Church and Policie, in many specialties: the Lord hath come neerer unto us, then ever to them, and hath beeene as a kinde fathcr, both more libe-
rall in his portion of blessings, and more indulgent in sparing & pityng our sinnes and delinquencies: and first for the large-
nesse of his mercies, wee receive as *Isaac* from (t) *Abraham*, as
Joseph from (u) *Jacob*, as *Benjamin* from (w) *Joseph*, a double,
yea a triple portion as it were; wee seeme *Jacob* like, even to
carrie away the (x) blessing and the (y) birth-right too from
them, and that in these specialties both of temporall and spi-
rituall blessings, in merites of adoration and preseruation, as
they come to hand, with pretermision of innumerable moe.

¹ Gen. 25. v. 5. 6
^u Gen. 48. 22.
^w Gen. 43. 34
^x Gen. 25. 28. 33
^y Gen. 27. 30.

^z Gal. 3. 19.
^a Luke 2. 9. 13.
^{14.}
^{*} Heb. 7. Heb. 8.
Heb. 5. ^{super iustum}
sic Hebr. 10. 10.
11. 12. 13. &c.

^b See the little
Booke called
Mosis unvalid.

To begin with the best first, To them God gave the law, in the hand of (z) a mediator, to us he gave the *Gospell* by the mediation of (a) Angels: now in how many degrees the Sun exceeds the Moone, our *Mosis* exceeds their *Moses*: our *Iesus*, their *Iosnah*: our High Priest, their * *Aron*: the bloody one, and onely propitiatorie sacrifice of his bodie: the Annuall sacrifices of their high Priests, the Typicall sacrifices of their beatles and Bullockes: our Heaven, their Canaan, so furre our *Gospell* which is a quickening spirit exceeds their law, which without Christ is but a killing Letter. To them indeede saith the Apostle were the holy Oracles committed, they had the Law and the Testament, *Moses*, and the Prophets, but wee have the *Gospell* more plainly, more perspicuously then ever they had. I denie not indeede, but in their Law there was the *Gospell* included (besides personall Types) in their Ceremoniall law, Christ was shaddowed, (b) prefigured, and in their seve-

severall oblations of all sorts typified, and represented, as hee
was promised to (c) *Adam*, the promise renued to (d) *Abraham* and the (e) Patriarkes, and prophecied of by all the Prophets, from *Moses* to (f) *Malachi*, so in their severall ages and
generations he was expected to be exhibited by all that looked
for the consolation of *Israell*, longed for, desired, that hee
would breake the heavens and come (g) downe, as they strongly
beleeved that he should come. Hence according to Theologie,
the Patriarkes and Prophets before, and under the Law,
in the Old Testament, were saved by beleeving that *Jacobs*
(i) *Shiloh*, the promised *Mefias* should come, as we now in the
times of grace are saved by beleeving that hee is come: there
being but one (k) Christ, but one faith, (as but one Sunne to
the world) both to Iew and Gentile, one * meanes of life and
grace, to all that are iustified, sanctified and saved. Hence
Christ is sayd to be that *Agnus occisus* in Gods decree and infallible
promise, that *Lambe* of (l) God, slaine from the begining
of the world, to take away the sinnes of the whole
(l) world, of the elect (as (m) Scriptures and (n) fathers limit
that univerall.) Hence also is the Theologicall axiome, that
Christ who is the verie end of the Law to which it points, as
once *Iohn the Baptist*, as the hand in the Dyall pointes to the
Sunne, and to which, as a sharpe Schoole-master it (o) drives
and directs, that this Christ is typified in the Old (p) Testa-
ment, and revealed in the New. Hence it is also, that *Abraham*
(and so consequently all the beleeving Patriarkes, the sonnes
of *Abraham* by faith) is said to have seene the day of Christ,
and to have rejoiced. But how was Christ seene? darkely, ob-
scurely, as under a vaile, as the prisoner sees the Sunne through
a little chincke or grate, as the Spouse in the Canticles had a
glimpse of her beloved through the hole of the (q) doore; So
was Christ seene of them: but wee now see him plainly, per-
spicuously, as walking amidst the Golden (r) Candlestickes, as

c Genes. 3.19.
d Gen. 12. 3.
e Gen. 28.14.
f Gen. 18.35.

g Essay. 44.1.

i Gen.49.10
k Epbes. 4.5.
* Acta 4.12.
Act.10.43.
Acta 13. 39.
Rom.10.4.
Gal 3.22.
1 John 1. 26.
m Rom.11.12.

15.
2. Cor. 5. 19. &
John 1. 2. v. 2.
1. Distinguis
Augustinus in
ter mundum ele
ctorum, id est dama
natorum. Tract.
3. 7. in lib. hancem
sic per mundum
intelligitur, solum
modo mundus
redencionis, per
Rupes etiam in lib.
hancem, lib. 3.
3. Et Communi
Corinthis 5. 1.
mundus regen
tacionis: pri
vibus Christia
norum, per

we see the Sunne in his *solstitium*, or at noone-day, in the plaine and powerfull preaching of the Gospell, wee see him not duly and deadly as the Papist in a stone, or a piece of brasie, pi-ctured in a Crosse or Crucifixe, Idolatrously worshipped: but as *Paul* tels the Corinthians, even crucified as it were amongst us in the plaine evidence of the spirit. Therefore saith the same Apostle, *The Grace of God hath (f) appeared*; this Gospell of grace hath appeared, the phrase is observable, even as the Sun that peepes and breakes from under, and appeares from the obscuring cloude, yea the day Starre from an high hath visited us faith (t) Zachary, yea light is come into the (u) world, saith hee, that is himselfe the (w) life, and the light; even to inlighthen those, that like Zebulon and (x) Nephtaly sate in darkenesse, and the shadow of death. Here is our priviledge above the Iew.

(Pis. 2. 11. 12.

e Luke 1. 78.

u John 3. 19.

w John 1. 44-5

x Luke 1. 79.

y Hebr. 1. 3. 1.

z Iare. 35. v. 85

a Gen. 18. 1. 2.

Genes. 19. 1. 2.

Indg. 13. v. 3.

b Numb. 12. 7.

c Exod. 28. v. 30.

d Heb. 1. v. 1.

e vers. 2.

f Exod. 6. 3. c. 4.

g Chap. 13.

h Exod. 34. 9.

i Indg. 1. 2.

j Indg. 3. 9.

k vers. 15.

l Indg. 4. 4.

m Indg. 4. 10.

n Indg. 6. 12.

o Indg. 11. 5.

p Indg. 16. 3. 1.

q Indg. 1. 9. 15.

r Chap. 13. 3. v. 4.

s Luke 1. 69.

t vers. 73. 74.

u Gal. 4. 1. 2. 3.

v Jeff. 2. 20.

w vers. 21.

x Levit. 11. 1.

y totum.

Secondly, Besides as a Corolarie to this point, God at sundry times, and in diverse maners spake in time (y) past unto these Iewish Fathers by (z) the Prophets, yea and by (a) Angels too, by Oracles, by dreames and (b) visions, by Vrins and (c) Thummim: but in these last dayes, he hath spoken to us by his (d) Son, whom hee hath appointed (e) Heire of all things, by whom also he made the worlds.

Thirdly, Moreover to them he stirred up temporarie & typicall Saviours and Judges, who delivered them out of the hands of those that spoyled them, Indg. 3. vers. 16. (e) Moses, and (f) Ioshuah, and (g) Judah, and (h) Orthniell, (i) Ehud, (k) Deborah, (l) Baruch, (m) Gideon, (n) Iephthah, (o) Sampson, were rayfed up upon their (p) cries in their greatest exigents, to deliver them from the Egyptians, the Melopotamians, the Ammonites, the Moabites, the Amalekites, the Philistines, and uncircumcised Cananites: but to us, (as to the rest of the believing Gentiles) he hath raised (q) up, a spirituall Saviour, to deliver us out of the hands of our spirituall (r) enemies, more deadly, more dangerous, as the soule is more noble and excellent then the bodie.

Fourthly, Againe they were helde as children in their Nogage, under the rod and ferula, the burthen and the bondage of (f) ceremonies in their Iewish Pedigogie, as touch not, taste (t) not, handle not, &c. This creature is cleane, this is (u) uncleane,

cleanse: but wee now as children that are come to riper yeares, to full and perfect age, as no longer under Tutors and (w) Governors, are now infranchized and set at libertie by faith in Christ, and freed from the yoake and pressure of Mosaicall (x) Ceremonies, which neyther they, nor wee were able to beare, unlesse with our Papists and late Threskites we will resolutely put our neckes under the yoake againe of these begarly (y) Rudiments in an unsupportable bondage.

w Gal. 4.3.4.5. 6.

x Gal 5. 1.

y Gal. 4.9

Fiftly, The Lord exacted and required of them, more cost and paines in his service and worship, then he doth of us. For costs, wee know their worship was exceedingly costly in their daily (z) sacrifices, their Holocausts, their whole burnt offrings, their free-will offerings (as once the (a) Heathens in their Hecatombs, their Hostiae, their Lupercalis, Armilistrals, Orgyes, Ferreations, Vinilians, Quirinalials, Bacchanals, Saturnals, Vertumnalians, Hyacinthians, Novendinalians, Laurentiallars, Solitauriliars, and other feastes and festivals in honour of their imaginarie Deities, which it seemes they had in an spish and superstitious emulation & (b) imitation from the Iewes) Gods Altars were loaden with Oxen, Bulls, Sheepe, Goates, Rams, & Bullockes in great abundance, in their solemne and daily oblations; as somtimes in one peace offring, (as at the dedication of Salomons (c) Temple) were offered twenty thousand Oxen, and a hundred and twentie thousand Sheepe; another time (as in Ezekialls (d) Passeover,) were offered threescore and ten Bullockes, a hundred Rammes, and two hundred Lambe: besides sixe hundred Oxen, and three thousand Sheepe consecrated: as in the verse after my Text in the Inauguration of Salomon, and the preparation for the Temple, there was offered in burnt offerings in one day, a thousand Bullockes, a thousand Lambe, and a thousand (e) Rammes: In so much that, but that Gods extraordinarie blessing increast (as the Coine and Oyle and Wine,) so the Cattle of that little countrie of Iudea, & Palestina, which now being under the Turkish Ottoman, by a secret curse, is as barren as other (f) countries, a man would as much wonder, from whence they had a continued fresh frye and supply of Cattle for sacrifices, besides other offices as hee would wonder, of their fresh seminarie and supply of men, so

z Of all these offerings, & sacrifices, *Levit.* chap 1 2.3.4.5.6 7.8. de 7 hebes somm *Sacrifici.* a *vide Almos* *de cultu & ca-* *cultu deorum,* *colloq. 1. pag. 55.*

b See *Mourney* of the truth of Religion.

c 1.King. 8.64

d 2. Chron 29. 32.33

e 1. Chron 29. 21

f I have heard travelleis ho- nest and judi- cious so relate it.

g In one bat-
tle of *Abihis*,
of Iudah a-
gainst *Ieroobam*,
king of Israell,
there was in
Abihis Armie
400000, chose
men, on the
other partie 8.
hundred thou-
sand, whereof
were slaine five
hundred thou-
sand, 2. *Chro.* 12.
v. 3. 17 Ye one
Tribe some-
times afforded
40 thousand
valiant men, as
Ashur, 1 *Chron.*
36. *Nehemias*
1000. Captains
37. thousand
warriours, v. 34

h We reade
not of any such
army, as 12. hu-
ndred thousand,
as this in Iudah
& Israell either
in *Instine*, *Livie*,
Thucydides, &c
or amongst the
numerous
Turkes since.

i 1. *Sam.* 1. 1. 2.

k *Ovid i Met.*

l See *Moses* un-
vailed in 8.

m At the feasts
of *Passover* of
Pentecost of
Tabernacles, of
Dedication.

n *Luk.* 1. 41. 42

many being cut off at sundrie times, by civil and forreine
(g) wa're, as we reade of in the greatest Armies of *Cesar*, *Pom-
pey*, *Alexander*, *Scipio*, or the greatest Martialists amongst the
(h) Heathens, and lufe for my part I perswade my selfe, Should
wee in England or Ireland be injoynd to offer up, Monethly,
Weekly, or daily, but the tenth Sheepe, Beeve or Goate, which
they offered, (which sure would amount to more, then to the
Levites gradged tych throughout the land;) Gods altars would
stand unturnt of the fire of the A'tar, and the Lampes of the
Sanctuarie would die out, the one for want of fuell, the other
of Oyle: for he that is now a *Naball*, a coveteous *Cremes*, full
handed for Gold, but emptie hearted for Grace, that hath not
now a shilling to spare to the mantayning of a stipendary prea-
cher, for the settling of a preaching Ministerie to Gods glorie,
the conversion, and consolation of his owne soule, the present
and future good of himselfe and others, him, and his seede af-
ter him, without churlish grudging, swinish grunting, mut-
tering, murmuring (as once Israell against *Moses* and *Aaron*) or
if ought be wrong from him, t is as the wringing of the bloud
out of the nose, the wretting of *Hercules* Club out of his fit, or
the paring of his nayles to the very quicke, at least going a-
gainst the haire and the heart, as when a man eates the meate,
which his stomacke loathes: I say he that is as willing to part
with his right hand, or to plucke out as *Naash* once perswaded
the *Gileadites*, his right (i) eye, as part with his pence for prea-
ching, in that bad exchage, as he imagines, when the same
man will spend and mispend pence & pounds, as oyle and fuell
to his lusts, in carling, dycing, drinking, drabbing, till hee be
devoured by these lustes, as *Ahas* was of his owne (k) doggs:
Is it probable (possible) that ever he would make God behol-
den to him for a *Bullocke* or a *Sheepe* at once, should hee in-
joyne him such a sacrifice as did the *leuves*?

So for paines, as well as costs, we know that after the building
of *Salomon's Temple* (which was typicall in a greater nivstene)
the *leuves* were injoynd fourtimes a yare, at the 4. solemn
feastes (m) to make their personall appearance there before
the Lord, old and young men, women and chilidren that were
fit for travell (as we know even the childe (n) *Iesus* went with
his

his foster father *Joseph* and the Virgin his mother, to worship at (o) Jerusalem,) yea how ever farre distant in place, they must appear even from Dan to Beershebah, leaving for the time all their morall affaires, to hazard of invasion of fortaine enemies, or of domesticke casualties, as carnall good husbandrie would conceit. What inconveniences in the eye of flesh & bloud did this subject them unto, in respect of their outward estate, besides the paines and perils, the trouble and toyle and tediousnesse of the journey!

o *Psal 84. 67.*

Now there is no such taske, no such burthen imposed on our shoulders, for how ever wee are not strict, (according to the good policie in first dividing and distinguisheing people into severall Churches, Parishes and Congregations,) to tye a man perpetually to his owne Church, as to his owne wife, or wife to her owne husband, her owne house, as a tradesman to his owne shop, or a bird that constantly keepes her owne Nest, or as a beggar that still keepes his owne stand, (his owne circuite, as the Milne horse,) not so jayling or imprisoning men to an ignorant and profane Ministerie, (as some Land-lords strictly tye their Tennants to grinde at their owne Milnes how ever abused in their grinding or moultier, by the ignorance or knaverie of the Milner) though I say, I see neyther reason nor religion tying any man so constantly to the Ministerie of his own Parish Priest, to sucke at drie dugges, to drinke at drie brookes, to seeke foode or fruite at a barren tree, but that if *Jacob* and the house of *Jacob*, any true Israelite, want foode in his owne Canaan, hee may seeke for corne in (p) Egypt elsewhere, as the beggar that hath no bread at home seekes abroad else people should be in worse case for their soules, & stricter liced, then for their bodies, since in free libertie, if they wholy want, or have but the outcast and refuse of any commoditie in anie Mart or Market, they may seeke further for better, or what drugg or physicall receive one Apothecary shop yeldes not, may be sought in another; and from an Empericke & Quacksalver they may commit their health & life to a learned Physician, yea else Gods people, should be in worse case for their soules, then israell once for their iron tooles, who when there was no smith in (q) Israell, yet went to the Philistines to make

p *Gen. 42.2.*

q. See the Sermon extant on that Text,
There was no smith in Israell
1 Sam. 13. 19.

or

or mend their plough-shares, and other iron works, yea in worse case then the Horse and Mule, who if hee wants water, seekes up and downe the pasture, though never so large and wide. *The waters of life, though they be not at home, being better worth our search, then those which Abab and Obediah sought from one end of the land to the (r) other, or those waters of the Well of Bethlem which David so (s) desired: yet nevertheless though we may go further from home, for better foode in christian liberty ere we starve, or eatemeate ill cook'd: for all this we are not so punctually, precisely, & ceremoniously obliged & tyed to any one speciall place of Gods worship, to this Church or that Chappell, this Cathedrall or that Temple, as the Jewes were tyed to Salomons Temple, (though the Papists, who in this as in other things runne against the haire, and swim crosse against all Gods Ordinances, will needes in*

^t *Read a book in 4. called the picture of a papist, you shall see it proved that Papisme, is a meere mixture of Iudaisme, Turcisme, Paganisme.*
^u *John 4. 20. 20,*
^v *21. 22. 23.*
^w *v. 1.Tim. 2.8.*
^x *Den 6. 10.*
^y *Gen. 24. 63.*
^z *Confessionum lib. 9.*
^a *Psal. 6. 7.*
^b *2.King. 20. 3.*
^c *Jonas 1. 6.*
^d *Aff. 10. 36.*
^e *Aff. 16. 25.*
^f *2. Chronic. 33.*
^g *10. 11.*
^h *1. Ierum. 38. 6.*
ⁱ *10. 24. 15.*
^j *2. Sam 6. 20.*
^k *1. King. 8. 22.*

worship the Father in this mountaine, or that, nor at Jerusalem, but in spirit and (n) trutb, in everie place lifting up pure (w) hearts, and pure hands to the Almighty, whether in our owne houses with (x) Daniel, or in the fields with (y) Isaac, or in the garden with Augustine and (z) Alixius, or in our beds with (a) David, and (b) Ezekiel, or on the Sea with (c) Jonas, or on the shoare with (d) Paul, or in prisone with (e) Silas, (f) Manasses, (g) Ieremie, and our moderne Martyres, or in our private closets, as the blessed Virgin, or in and with our families, as (h) Iosuah, and that sweete linger of (i) Irael, or in the publicke Congregation, as once (k) Salomon: it matters not for the place, if wee have the grace to worship God aright, for matter and maner, in which our Papists and all Moralists, Hypocrites, and profane men are so grossly defective.

And indeede this is a greater mercie, a greater priviledge, then

then we conceive at the first blush, for should those that trot and trudge, and drudge up from all the Shires, and countries in England and Wales, everie Terme time, to Westminster or Ludlow, or from all the Counties and Provinces in Ireland to Dublin, to follow the plough of contention, prosecuting wrangling suites, *de lana* (l) *Caprina*, about matters triviall & of no moment, but only that such walpes must shooe their stings, discharge their squierte gannes, *in forma passeri*, sometimes charged onely with paper pellets, these creckets and (m) Salamanders, not being able to live out of the fire of contention; should these I say be injoyned (as the Jewes to (n) Jerusalem) by God, or *Cesar*, I will not say foure times a year, but annually once a year, they or theirs all Sam, to come up, to *Pauls Croise*, or the Spittles in London, or to Yorke-minster, or to Lincolne-minster, or to Christ's-Church in Dublin, or any such remote place, in any Kingdome, or Province, merely to worship God, by hearing Sermons, and presenting their prayers before the Lord, and offering their spirituall oblations, (as oft the Jewes in the daves of *Samuel*, *Ezra*, *Salomon*, &c. there corporeall.) Oh this would be thought *durum opus*; a hard taske, as the Disciples said in another case, *durus* (o) *sermo*, this were a hard imposition, indeede worse then the tribute that (p) *Rehoboam* exacted of the Jewes, or *Augustus* taxed from the (q) world. They would make hardly such haste as the Beare to the stake, as the coward to the battle, we should finde few Tribes goe up with joy: Nay should none but such as come from farre, visite these Temples, we should have (as in some streetes, in some long devouring plague,) the very grasse to grow in the verie porches for want of trampling.

And indeede those that are so idle or profane, so perverse, atheisticall, irreligious, that on Gods owne Sabaoths, which they are so strictly injoyned, they and theirs to sanctifie, by motives from (r) rewards and (s) threatninges, that love God, his word, his worship, and their owne soules so little, that haying health and limbes and legges, and no restraint but the (t) Devil and corruption, they will not goe twelve score to heare a Sermon, (though twelve miles perhaps to a wedding: (u) hopping drinking feasting among good fellowes, or to make mer-

1 *Adagium ex Hiratio.*
m *Arift. lib. 3. c.*
19. *per ignem ambulat Salamandra, & cum singuit.*

n Before the building of the Temple, the Jewes worshipped where ever the Ark was:
Deut. 12. 13. 14.
Exod. 25. 22.
1. *Sam. 7. 5. 2. 14.*
6. 2. chiefly in *Silo*, in time of *Judges*, and *Samuell*, after in *Mount Zion*, 2. *Sam. 6. 12.* But after the Temple built, thither they were confined, 3. *Chr. 7. 12. 1. Reg. 9. 3.*
Luke 19. 46.

o *Iob. 6. 60.*
p *1. Reg. 12. 16.*
q *Luke 2. 2. 1.*
r *Isai 53. 13. 14.*
s *Exod. 20. 7.*

Gal. 3. 10.
t *Act. 13. 8. 10.*
u As appeares in the hoppings in *Northumberland*, to which there is such refret everie Sabbath throughout the Summer.

ry with comrades and carnall friends, or further, even from one Shire to another, a set match of bowling, shooting, hunting, mans race, horse race, dogges race, or any such vanitie,) but for any stirring more then a stock, or block, to any part of Gods worship in publike or private, their feete are goutie as (w) Asnes, lame as (x) Mephiboseths, eyther they keepe home as Droanes in their Hives, as Hoggies in their Styes, or if they finde legges, it is to the Taverne, not to the Temple, to Bethaven, not to Bethell, the Ale-house (sometimes Hel-house) not Gods house, or else with stragling (y) Dinab to walke or wander, as wafe or strafe in the fields: would such ever travell as farre as Ierusalem to worship, were they as neere it perhaps as (z) Emaus, or (a) Bethania, a Sabbath dayes journey & much lesse, would they ever saddle their horses as the Sunammitis (b) woman to ride to the Prophet upon the Sabbath or new Moone: or if they were great personages, they would not use their (c) Dromedaries to travell halfe so farre, as the wife men from the East to Ierusalem to worship Christ: or use their Coaches as that noble Aethiopian (d) Eunuch, to come out of one coast or countrie to worship in another, they would not goe so farre as the Queene of the South to heare the Gospels wisedome greater then (e) Salomon, nor travell so farre for divine Plato and Pythagoras for humane learning.

C H A P. XIII.

The Iewes and we Britaines in other blessings
payzed and compared.

TO paralell us againe with them in blessings of a mixt nature, partly temporall, partly spirituall.

First, as they were brought out of the land of (f) Egypt, with a mighty hand and stretched out arme, by the meanes of *Moses* whom God stirred (g) up, and sent as the instrument: So are not we reduced & brought out of that spirituall Egypt, that mystical Babylon, that uncleane (h) Sodom, the seate and nest of (k) fornications spirituall and corporeall, by the meanes of that worthie and zealous instrument *Martin Luther*.

f Exod 20.3.

g Exod 3.

Exod 4.

h Revol 14. 8.16

i Revol 18.10.

j Revol. 11.3.

k Revol. 18.9.

pp.1.

ther, that (l) Melander, that Belgicke Elius, as some call him, whose eyes being first opened, to see cleerely into the mysterie of justificatiō by faith, which he so perspicuously cleeres in his Comment chiefly upon the Galatians, he being converted like (m) Peter, cōverting his brethren, as the sun breaking through the overshadowing cloude; hee being himselfe inlightned, inlightens others, and as another (n) Paul, is made the meanes to open their eyes, to bring collyrium and eye salve to Saxonie, Germanie, Denmarke, us in England, yea to Belgia and whole Christendome, which was in a manner enveloped and covered with the fogges and mistes, and cloudes of Popish ignorance, yea wholy overspread with darkenesse more then Egyptian or Chymerian, so grosse and palpable that it might be felt: Onely herein further is the proportion: *Moses* a weake olde man, arm'd onely with his (o) rod and stafce against all the iepugnance and resistance of *Pharash*, the juglings and Magicall practises of *Iannes* and *Iambres*, the might and malignitic, power and pollicie of Egypt, brings the thousands of Israell out of the house of bondage; *Luther* arm'd onely with power from above, with his tongue and penne, brings as many by degrees though not all at once, by preaching, writing and disputing, out of the tyranizing slavish subjection of that man of sinne, that Antichristian *Pharash*, that Babylonian (p) *Nabuchadnezzer* the Pope, notwithstanding all the ragings of that Romish Lion, the juglings and colouring, plots and traynes of his foxes the Fryers, and Jesuites, the props of his Hierarchie (as the Janissaries to the Turkes) together with the disputes of *Ecclesie* the invectives, Philipicks and libells of Monckes (with whose bellies hee too much intermeddled, as *Erasmus* once scote) yea against all the powers and policies of *Cesar*, the Romane Emperour with the confederate Princes, affected to the whore, yea against not only the might of man, but the malice of devils, the very gates of hell, & the powers of darkenesse, which did as much resist him, as these badd Angels, the Prince of (q) Persia, and Prince of Grecia, resisted that Angell which by the helpe of *Michael* the great Archangel, the Angel of the co-venant, brought the children of Israell out of their Chaldean, and Babylonian captivitie.

I So called oftentimes by *Ecclades Huberus* in his *Theses*, *Hannius*, and other rigged Lutherans.

m *Luke* 22. 32.
n *Act. 26. 18.*

o *Exod. 4. 17.*

* *Exod. 7. 11.*

p See the Sermon called, *Na Luchadnezzer of Rome*.

As once the *Damians* and *Rebeas*, with the Idols of *Altachay* and *Laban* *Ind. 18. 24.* & *Genes. 31. 34.*

q *Dan. 10. versi*
13. versi. 20.

Secondly, as when Moses was tooke away by death, and gathered to his fathers, the Lord stirred up a (1) Ieshuah to succeede him, (in some maner to exceede him) in bringing the Israelites into (2) Canaan, which he did not: So when Luther concluded his holy life with a happy and blessed death, (notwithstanding the calumnies of all Romish (3) Simius, and reviling Rabakers to the contrarie) God multiplied his spirit, as the spirit of (4) Elias upon Elisha, upon other successors; Melanchthon, Lutkus, Jonas, Capito, Oecolampadius, Calvin, Bullinger, &c. and other worthie and renowned instruments; according to his owne prophesie, to finish and perfect that which he had begun, even as he finished that in Saxonie which according to another propheticke, Jerome of Prague, and John Husse, had begun in Bohemia many yeares (5) before, and sealed with their bloud at that unconstant, unconscionable Councell of Constance. Thirdly, So to proceede farther, in respect of the cōmonwealth, as when Deborah the prophetesse died, that nursing mother, or nurse & mother in Israell, there was left yet a worthie Barneb. So whē the Lord deprived our English Israel of a virgin Queen Virgin mother, that Phoenixe of her sexe, for Artes and vertues the worldes wonder, the farre famoused Elizabeth, the Laureate Poets (6) Eliza, Omnia nec secum ventus & undarapit, all was not lost and gone, as our friendes feared, our enimies gapingly expected, our sinnes deserved: out of the dead ashes of that Phoenixe, the Lord stirr'd us up another such, a nursing father, a wife (7) Stewart, to goe in and out, (as once zealous) and judicious (8) David before his people, to leade us on from the Tents of Meab, from the Gates of Babylon, against which hee hath marcht with the best picke of his (9) pen, & blowne a Trumpet to all Christian Princes to come out of (10) Babylon, least they pertake, as of her sinnes, so plagues: keeping us by this meanes from all apostacie and backe-sliding. Chiefly totall and finall, that those who have the least measure of grace, with a sound judgement and discerning spirit, may never dreame of the unions of the Romish Egypt any more, or with Less wife to loske backe with any affection towards spirituall (11) Sodom. And herein is the mercie the more, that this Faithfull, Regall, Royall Stewart, as faithfull over little, (as

^a Cocke, Bode-
ens de vita Lu-
theri.

^b 2. King. 2. 15.

^w Hugo. when
he was burned
told them they
only burned a
goose, las huse
signes in the
Bohemian
tongue) but out
of his ashes
God would
raise up a swan
which was re-
fertilized in Lut-
her. ^x Spensers Eli-
za, or his sayng
Queen.

^y Bonum nominis
bonum omni cō-
veniunt rebus no-
mina sapientis.
^z 1. Sam. 18. 16
^a In his Maj-
esties printed
Booke extant
^b Rym. 18. 4.

^c Gen. 19. 26.

it was with the Tallents) being intrusted with (d) more, was not only, (as is evident by a speciall providence, in which there is *digitus Dni*: Gods owne finger) preserved amongst us in one treasur, but purposly in Gods store-house, reserved for us in another (e) treason, as a prologue to the powder Tragedie onely, as the Queen of Sheba said of (f) Salomon, because the Lord loved this our English Sion.

d. *Mass. 25. v.*
21. 22. 23.

e. From Gomers
conspiracie
f. *1. King. 10. 9*

Fourthly, yea and yet more, the mercie relisched (g) as the Rose smels sweetest that's gotten from the prickes, & the Liliy from the inclosing thornes, as *Sampsons* and *Jonathans* honie tasted the sweetest, because hardest come by where it was never expected out of the Lions (g) bellie, and the (h) waft (defaute) when in our expectancie the times were probable to prove most turbulent, when most mens hearts fayled them for feare, when we were even at our wits end, and knew not which way to turne us, when at the desired death of our *Deborah*, the enemies of our *Israhel*, cryed up, *Mosh*, and to the spoile, *victoria*, the day is ours, there goes the game, even so would we have it, hoping to fill in a troubled water: and to build on our ruines, I say when factious spirits & malecontents looked for stirring times, yea when we our selves being such cloudes, might justly feare stormes (yea some expecting no other, but that (i) *Phae-ton*-like, all would have been in a confusion & combustion, that *scarne Mars*, and *bleudie Bellona* would have raged in our streetes, that there would have beene as much bickering about the English Crowne, as about *Ajax* his Armour, *Paris* his (k) Ball, or the Grecian *Helena*, when thus wee thought the Sunne of all our peace and prosperitie, had set in the night of her bewayled death, whom living we accounted as the breath of our nothriils, and dying lamented, as the lewes did (l) *Iosias* 1. 2. *Chron. 35. 23*, and *Iushuah*, her name with her Princely vertues, yet perpetuated in the mindes and mouthes of (m) men, more then in all the monuments of Brasse or Marble: In these feares, in these exigents, divisions and destructions of ours, when wee looked for a Histeron proteron, a disioynting of all in the Church and Common-wealth; so Gods mercie exuperant above mans miserie, mans demerits, see Gods greatnessse, what he can, his goodnessse what he will doe, turning, yea bringing (as at the

g. *Judg. 14. 8.*
h. *1. Sam. 14. 37.*

i. *Quid. Metam.*

k. *Apud Virgili.*
& *Horat.*

m. *Vixit post suam
nervam virtus.*

• 2. Sam. 5. 1.

p Tempora mu-
rante & nos
mutante in illis.

(u) first creation, still) light out of darkenesse: on a suddaine in a trice a Northerne warre arising in this our Albion, prognosticating good, as *Pellux* appeares at the setting of *Caster*, the Lords high *Stewart*, by the Lords free donation, his owne Lineall and Legall succession, the Peeres election, the Popular approbation with united hearts and heads, votes and voyces, being reduced or produced, as *David* once from (s) *Hebron* to *Jerusalem*, with the consent and to the content of all our English Israell, from one part of great Brittaine to the other, from the lesser to the greater Island, from the North to the South, to be the ruler and governour over Gods Heritage. As this dasheth all the hopes of everie Jesuited *Tobiah* and *Sanballat*, as a squib that brusht and ends in smoake, yea eclypsed all their joyes, and madethem, (as some even now) hang downe their working heads like bulrushes, with *quanta de spe decidi*: So all our feares, upon the rising of this new Sunne of comfort, vanished as a Northerne mist, or the Southerne dew: our fighes were turn'd into (p) songs, our teares into Trumpets, our swords into Sythes, our speares into Mattockes, our Tragedies imaginarie into reall Comedies, our sorowes into Jubiles, as the sound of so many Trumpets, all the Land with united mindes and mouthes, as one man upon the Proclamation of his Majestie, as Israell at the investing of *Salomon*, cryed till the ayre echoed and resounded *Vive le Roi, God save the King*: the very field and wood quyristers, in the spring, ringing out and rejoicing for our them springing. & since our more then twentie yeares budding peace and blossoming prosperitie, conjoyning their well tuned Trebles to our excellent Tenor, to the mending of our Musick. This is the Lords doing, and it is wonderous in our eyes.

Fifely (and to set a fuller, and a freer edge yet upon our affections,) as our peace I say begun a fresh to spring, with all other concomitant blessings upon his Majesties investing, and marrying as it were with this eldest and fairest sister, our beauteous Albion, so (if our finnes be not those Davulles to interrupt it,) it's probable to continue in him and his seede, those royll blossomes, which so abundantly to the joy of all Christendome that are not Romanized) have proceeded, from his

Recall

Regall (q) remme even so long, as the Sunne and Moone shall continue, since all pleas and pretences of any Idumean, any forreiner, or usurper is by this blessing of bounteous hymne cut off, notwithstanding the plots and projects of that Dolman, that Devill man, that *vir* (r) *dolans*, or any other Spiders webs that are spunne, or Cocatrices egges that are hatcht by any such like Jesuited *Ignatian*, fierie spirits whatsoeuer.

Sixty herein still the torrent of mercie runnes towrdes us, more clearly, more delightfully, more cheerfully, compared with the bloudie and sanguinolent stremes that runne in other countries, our neighbour Regions round about us; for as a mercie of mercies, never to be forgotten, as it is calme in one Citie when it raines in another, as lightsome in Goshen when darke in Egypt, as Manna in the Tents of Israell but none in *Abrah*, so doe not wee injoy, and joy, in the serenitie of peace in these our *Halycon* dayes, when both in former times, and at this instant (or within these few Moneths) there is and hath beeene warres, and rumors of warres (according to our Saviours (s) propheticke prognosticating the end,) round about us bloudy *Bellona* invironing us round, as the circumference and wee still at peace in our resting center? How hath faire France the most fruitlefull ample and fertile countrie in (t) Christendome, as a Kingdome devided in it selfe, beeene rent and torne in the late Civill warres, by these vipers bred within her owne bowels, chiefly, by that hellish league of the *Guizian* faction, by the Duke *de* (u) *Maine*, and his confederate *Catilinarians*? How hath shee long swallowed (like a Boare that's stickt) in her owne conglomerate bloud her men bleeding as freshly, as her Vines, by the prunning knife of unnaturall warres? How hath fruitlefull Italie beeene over-runne by the Gothes & Vandales, those truculent (w) forreiners, by the faction of the Guelphs and Gibelines, the ambition of the houses of the Medicis, the Machavillian stratagems of *Cesar*, *Borgia*, the Luciferian pride of some contesting Popes, (the verie firebrandes of Europe) who like that *Iulus* the (x) second, having more

q. In the royal issue of Lady Elizabeth Princelle of the Palatinate.

r. *Parsons vir mulierum non. sum virum non. minia.*

s. *Math. 23. 6.*

t. *Vide Barbola-
num Castanea,
catalogo gloria
mundi, de landi-
bus Francie, par-
t. 5. consider. 30. q.
par. 16. non. 17.*

*p. 197. 298. 299.
300. ad pag. 306*

q. *Textor. in E-
pithefis in verbo
Galli. Et Mass.
lib. 7. lonta mens
Gallis. Et La-
zardus in Epi-
tome: Historia
cap. 17. in fine.*

w. See the book
called the Hi-
storie of France
in quarto, as in

a Diary expressing the daily events betwixt the Duke *de Maine*, and the Prince of Navarre, after *Mary* the fourth of France. w. The Gothes and Vandals, under *Genesius*, *Assalus Tonlau*, abduced by *Bellarius* at last and *Neriss* x. *Manelius, de Bergomensis de Iulio secundo*, affection

affection to Peters sword, then to Peters keyes or Pauls parch-
mer, which they have made floate in Tyber, having unlawfully
used the sword, and made millions perish by the sword, the am-
bition of some few Popes, as Chronicles tellis, shedding more
Christian, then ever the ambition of Alexander, Cesar, or Rome
Pagan shed heathenish bloud? So for Bohemia how hath she like
a virgin been ravished & then slaughtered? And the like, I may
say too of the Palatinate, How have her young men perisched
with the edge of the sword? Her old men and wile Senators
beene massacred? Her fieldes and vines rooted by warre, that
wilde Boare? Her Cities and fortified Townes like Jerusalem,
low levelled with the ground, and left desolate: the warres
there in many places leaving such monuments of her Trophes
as in this our Ireland, in which (as the greatest object of pa-
ssion or compassion my eyes ever beheld) *iam sages ubi Troia, &c.*
where many goodly Townes, if not Cities have stood, as ap-
peares by their ruined reliques; there's cyther corne or glasse,
or (as they say now in Jerusalem, some few Tents for pilgrims)
some fineakie Irish cabbins, standing as little urchins with their
bristles up betwixt great old outwalles, or (y) reliques of Ca-
stles, or as Pigmyes that sleepe in the midst of the guard
of great Gyants: whilst wee Britanians, all this while (yea even
wee Britanicall Hybernians,) in our long continued peace,
hang up our Targets as at Hercules his pillers, set ope the gates
of Janus, as in the dayes of Augustus, nay make Bee-hives, as
once the Romanes of our helmitis, let our guns rust, our speares
rot, and our swords canker for want of imployment, hurt by no
emicie as yet unlesse by our owne lethargieall sensuall and su-
pine securitie (which, if ever any thing will be our ruine, as it
was to * Ierusalem, to the men of (z) Lash, to the (a) Trojans,
the (b) Carthaginians, (c) Constantinople, (d) Sampson, and di-
verse others:) yea wee fit as Israell under our owne Vines
in the like case,) that they said if the Romanes had wings, they could not sic over them *Joseph*

* *Luke 19.42.*
when Tians be-
segded it, they
we c so secure
in the strength
of their walles
(as once Baby-
lon and Thebes
in the like case,) that they said if the Romanes had wings, they could not sic over them *Joseph*
b *Judg. 18.7.* a *Inradunt urbem sonno vinorum sepulcum, Virgil.* b In their pride and se-
curitie they conteneered the Romanes and the valour of Scipio. c When the Turkes surprized a Castle at the mouth of Hellespont, (the prologue to their Tragedies) they made light
account of it, and said it was but the losse of a hogges stye, as it signified in the Turkish tongue
Knol his Turkish historie. d *Judg. 16.19.* e *Quare non flent lacrima, quia non regnabat*
quietly

quietly and peaceably, as in the dayes of *Salomon*, as Bees in their Hives, Aunts in their caverns, feeding on the hony and oyle, and wheate of plentie, the daughter of peace, under the shelter and shaddow of his Majesties wings, our soveraigne *Salomon* who deserves (as desires) the title of *Rex pacificus* the peaceable King, as well as the title of the defender of the faith, more justly clayming both, then the French King the name of the most Christian, the Spanish, the name of the most Catholike King: yea better then *Augustus* or *Polycrates* the name of fortunate, then *Adrian* the name of good, then *Titus* the name of generous, then *Alexander* the name of great, munificent and magnificent. Thus, though we may justly feare the sparkes to flie over Sea, having by our sinnes inkindled the fire of that wrath, which may kindle the fire of our watre, both with God and man: (our owne houses being in danger of fire or plague, when our neighbours is (e) burning with the flame, or with the feaver,) yet as yet we doe but looke on, (though with more pitie and pietie then (f) *Nero* when Rome was on fire, & he singing his tragicke verles in representation of *Troy*, or then (g) *Scipio* beheld the universall conflagration of the perverse, as well as resolute *Numantines*) as commiserating spectators, rather then actors of (or in) their tragedie: which, how ever it be to them justice (or tryalls for good ends) I am sure this long bearing, forbearing us in mercie, the instrument and organ of this (i) mercie is his Majestie, who by his admired prudence and providence as truly effecteth, as lawfully and laudably affects the appellation, and deserved cognomination of the peaceable * Prince.

Seaventhly, as a mercie equalizing the former, as much to be marvailed at, & admired, as magnified though our sinnes have exasperated the Lord as much, if not more, then ever *Israels*, as sinning against a greater light, a greater measure of Grace, a greater knowledge and illumination, a brighter Gospell then ever they received, in our sinnes Evangelicall, as well as Legall, against the *Messias*, as much as against *Moses*, in sinnes omisive

Majestie, not only with Spaine, Scotland, France and Ireland, our once opposite neighbours: but of the peace concluded by his Majestie betwixt Denmarke and Suevia, Suevia and Poland, Cleve, and Brandenburg.

e Iamna res
agitur paries
cum proximus
ardet.
f Suetonius in
vita *Neronis*.
g Agnd Pli-
sarchum in vita
Scipionis.

i Duke bellum
inexpensis: ait
pacem te posse-
mus omnes.

* See the book extant called the *Peace-ma-ker*, printed Anno Dom. 1619 not only of the blessed peace wee have by meanes of his

by impenitencie, as well as by sinnes cōmisiue of impietie: yet
neverthelesse, the Lord hath not beene so strict with us, as with
them; in giving us over as the greatest judgeiment, and the severest
punishment of former sinnes, (as hee did the unbelieveing

k *Psalme 21.12.*

l *Rom.1. 28.29.*

m *1. King 21.20.*

n *Iob.20. 12.13.*

o *Rom.6.13.*

p *Psalme 14.1.*

q *Inde, vers.12.*

r *Inde.1. per 10.
500.*

s *Mash 5. 13.*

t *Ex.25.24.25.*

u The Church

was sometimes

confined to A-

brahams family

Noahs Arke,

the chamber in

which the Dis-

ciples were

Act. 2.

w *Gen.7.13.*

x *Ierom.3.8.*

y *1. King. 11.*

z. 7.

z Bread wor-

shipped, see the

Am-

satisfactorie

Resolutions of Master *Hooker* his Ecclesiasticall Pollicie: Master *Hutton* explay-

ning our Lithurgie, Bishop *Merton* his learned defence of the Ceremonies with others.

(k) Iewes, and (l) Gentiles,) to the vanities of our own mindes, and to the lustes of our owne hearts; for how ever there be many rot members in our Church, such as with (m) *Abab*, and (n) *Iezabell*, even sell themselves to worke wickednesse, commit sinne with greedinesse, drinke up iniquitie as water, make their members weapons of (o) unrighteoufulness, turne the grace of God into wantonnesse; how ever many an Athist which saith in his hearte there is no (p) God, many an open professed, many a secret concealed Church Papist, that with the Haie runnes one way, (as the Marriner rowes) and lookes another, his tongue with the tyme, but in his belly he hath a Pope, though there be many (yea moe then a good many) rootes of gall & bitternesse amongst us, unpurged by our States Physitians, many stringes untuned as the discord in our Church-musicke, the spots in our (q) feastes, the Gangreenes, and plague sores in our bodie Politicall and Ecclesiasticall, the (r) Cananites in our borders unremoved, the cankers in our roses, the Droanes in our Hives, the unsavorie salt that offendes, & scandalize the little ones, uncast (s) out by the severest censure of excommunication; yet for the generality & universality, we are still a Church, as *Rebecca* was still a holy & a chaste spouse, though she had an *Esau* in her (t) wombe, as *Noahs Arke* was Gods (u) Church, notwithstanding there was (w) a *Cham* in it: we have not made a totall defection & apostacie as *Israel*, from our first husband, to follow after Idolatrous and adulterous (x) lovers, wee serve not yet *Bell*, nor *Baall*, nor *Baalim*, nor *Astarteth*, nor (y) *Che-mosh*, nor *Milchom*, nor *Dagon*, the abominations of the Sido-nians, Moabites, and Cananites, for the bodie of our Church we yet bow not downe to Shrines and Idols, Croffes and Crucifixes, our kneeling communicating gesture, (though scandalous perhaps to the weake) is farre from Idolatrie or (z) Ar-tolatrie, adoring or imploring the breaden God. Let our Am-

sterdanians

sterdammians then prove that wee retaine eyther the head or tayle of the Dragon, that we have so farre played the Harlot, that the Lord hath given us a bill of divorce to be cut off totally (though not finally) from being a Church, as hee hath done with the Iewes : giving them over (till the fulnesse of the Gentiles be ^(a) come) for a time to the hardnessse of their owne hearts, and blindnesse of their owne ^(b) mindes. For though there bee amongst us (as many open profest profane ones,) so manie clangular and secret Papists (as in France, Italie and Spaine, there be manie secret Protestants, and would be moe, if it were not for the severitie of lawes, and the strictnesse of the Inquisition) yet as in the corruptest times, there have been alwayes some that have discovered and detested the abhominations of the scarlet whore, and with *Elias* have not bowed their knees to *Baall*: (as *John Husse* and *Jerome of Prago* in Bohemia with their *Husites*; *Waldo* with his *Waldenses*, and *Hugenotes* in France: *Joachim Abbas, Bertram, Berengarius, Jerome Savanoriola* in Italie and elsewhere: *Wickeliffe* with other learned lights in Oxford, *Luther* in Saxonie, as they are expressed and nouinated by our moderne ^(c) writers,) so for the generalitie of our Kingdome of great Brittaine at this day, the marke of the beast, of the most, and the best, is not received: and though there bee blemishes and infirmities, and corruptions in our Church, as in the best that ever were, yea erros in judgement and life in the best members (as the Sunne is subject to her eclypse, the Moone to her overshadowing, the best and healthfullest bodie to some anguifhites, or other distempers:) Yet the Church may be said to bee sound, and so may her members be said to bee living, as a man may bee said to be sound at the heart, though hee have some ploukes in his face, or biles and carbuncles on his bodie, as the fruite of worm-eaten, as a Lawyer, a Physitian, a Musician, a Logician, a Rhetorician, may bee said to bee exquisite Artists in their professions, though the first misse it in some cases, in judging or pleading; the second in some cures: the third in some straines; the fourth, in some disputation: the last in some declamatiōn: And how ever there bee some differences about some Ceremonies, and ^(d) a Diaphorists, as there have beeene differences

A a 2

^a Rom. 17. 25.^b verj. 9. 10.

^c See D. *Abbot*,
that late Bishop
of Exeter in his
preface before
his defence of
M. *Perkins*, D.
Vther the Bi-
shop of Meath
de statu Ecclesie,
M. *Gabriell Pow-
ell*, in his pre-
face before his
learned booke,
de Antichristo.

^d See Master
Powels little
booke *de 2. Di-
aphor.*

e As there
were differ-
ences betwixt
Chrysost. Theo-
philus, and Epi-
phanius: be-
twixt Cyril and
Theodosius, Gre-
gorius the great
and Eusebius,
Bernard & Pe-
trus of Clunes,
yea amongst
the chiefe Bi-
shops of Asia,
about the cele-
bration of Ea-
ster: as appears
in Ecclesiasti-
call histor. Yea
how ever it is
excused by

Chrys. hom. 6. de
laudibus Pauli,
& by other fa-
thers, Paul and
Barnabas dis-
ted. Act. 16. 37.
g Osee 11. 4.
h 2. Sam. 7. 14
i 2. Sam. 10. 11.
k 2. Chr. 32. 25
2. 6.

l Jonas. 1. 3. 4
m Esay 10. 5.
n See Lanquess
Chronicle, lib. 2
per 1000m, & de
Gestis Romano-
rum in Anglia,
libr. 3. per 1000m,
no testatur pag.
236.

rences and disputes amongst the best, as appeares in our
(e) Margine: Yet since wee all hold the foundation against
Papist, and Pelagian, and Armenian, and who ever else, which
is justification freely by faith in Christ, without the workes of
the law, according to the Scriptures, thus building on the rock:
though there may be amongst us doctrinall or peronall errors,
we are still a Church, wee have not totally and apostatically
revolted as the Iewes.

Eightly, and yet see still a further mercie to us then to these
Iewes, though Gods owne peculiar people, (as indeede, as
when by a stone throwne in the waters one circle begets ano-
ther; and as in a golden chaine, one lincke succeeds (exceeds)
another; so in the cordes of a man, in the cordes of (g) love,
one mercie drawes another) though our provocations and re-
bellions haue every way equalized theirs, and though in pater-
nall love, by fatherly castigations & corrections, the Lord hath
visited our sinnes with roddes, & our offences with scourges, as
he threatned (h) Salomon, & as he hath dealt with (i) David,
(k) Ezekiel, (l) Jonas, and all his transgressing children; yet
he hath not beene so strict and severe with us, as with them
for manie ages and generations, to scourge us, with any Ashur,
or Asirian, any rod of his (m) wrath, any forreine power.
For how ever in our first planting in this Island, we have been
subjugated and subdued very (n) often by the Pictes, by the
Danes, by the Romanes, and since the time of William the
Conqueror, as appeares in the raignes of severall Kings wee have
had bloudie bickerings with neighbouring Kingdomes, chiefly
the Normans, the French and the Scottes (now our brethren
our neerest and dearest Allies, they and we meeting in his Roy-
all Majestie, as in the Royall center of love (as the Tyrians and
the Syrians in one Aeneas,) and how ever in the Raignes of
everie King, our Edwards, Richards, Johns, Henries and the rest,
since (as before) the Conquest, our land hath beene shaken, as
with a feaver, rent and devide as with the teeth and fangs of
madd dogges, in Civill warres, more or lesse by the factions and
rebellions, of turbulent, malignant, humerous, proud, ambi-
tious and discontented spirits: Yet within our memorie, or the
memorie of our forefathers, our great grand-fathers, (which is
a singular

a singular mercie, both to us their successors and our predecessors) wee have not beene brought under any forreine power, no externall yoke hath beene layd on our neckes, (excepting the Romane yoke on the soules of our forefathers) as the (o) Egyptian, Chaldean, (p) Assirian, (q) Babylonian yoke was layd upon the Iewes, for many yeares together in grievous pressures; wee have not beene subdued in our times by anie forreine enemie, as the Israelites were kept under, sometimes (r) twentie, sometimes thirtie, fortie yeares, by the Midianites, Moabites, Ammonites, Philistines and other enemies, which the Lord stirred up against them: Our land in our time, as was once sayd of Venice, is a Virgin unconquered, unsubdued: We have obtained (s) Davids desire, to fall into the hands of God by plague and famine, and other afflictions, but not into the hands of man, as Sampson did to be mocked of the (t) uncircumcised, which was Sauls feare, as Abimlech was ashamed to die by the hand of a (w) woman, quod omnia avertat Deus.

Lastly, which is the summe and substance, & shutting up of all the rest, comparing our selves still with them, not onely in positive mercies, but in privative, in respect of our evills of (x) sinnes, and evils of sufferings, wee shall finde though, as hath beeene said and proved, that our provocations are as many, as monstrous, our demerits as great as theirs: all circumstances considered, wee having walked as unworthie of Gods mercies as euer they, that the Lord hath beeene to us, in respect of them, a mercifull and indulgent father, and to them in respect of us, a just, a severe and unplaceable judge; to us a father of mercies, to them a Jealous and zealous God, visiting the sinnes of their fathers upon the Children unto the third and fourth (y) Generation. When I consider not onely the judgements of God upon their soules, even to this day, in giving them over according to his (z) threate, to madnesse, blindnesse of minde, astonishment of heart, to grope as at noone day, their hearts being made fast, their eares heavie, their eyes (a) shut, least they should see with their eyes, & heare with their eares, and understand with their hearts, and convert and be healed, God giving them over to the spirit of slumber, their eyes being darkened, the vayle (b) unremoved, blindnesse in part hapning

o Exod. 1. 13.

p Ezay 10. 6.

Ierem. 50. 33.

q Ierem. 51. 34.

r Iudg. 3. 8. 14.

s 2. Sam. 24. 14.

t Iudg. 16. 21. 25.

1. Sam. 31. 4.

w Iudg. 9. 54.

x Malum culpa
malum genit.

y Exod. 10. 9.

z Dens. 18. 13.

a Ezay 6. 10.

b 2. Cor. 3. 15.

c Rom. 11. 8. vs.
25. v. 9. v. 32.

d John 1. 12.
e Act. 2. 36.

f Some thinke
the Herodians
were so called,
in that they
thought Herod
that Idumean
the Mæsias.
g Sanhedrim. li.
h Helech. Rabb.
Moses Ben. Mai-
mon. That place
of Haggai. 2. 7.
8. being applied
to the one, by
Rab Akiba, tract
Meghaba, & Ia-
cobs Starre, Num
21. unto the
other Tabuad
Ieros. L. T. ananib
h Socrat. eccles.
hist. lib. 7. 1. 37.

i Anno 434.
k Nicæphorus
m 2. Thes. 2. 9.
n Act. 5. 13.
chap. 7. 58.

o Act. 9. 23. cha.
14. 2.

p Math. 22.
Sib. 10.

q Math. 27. 25.
r Iosep. de bello
Iudaico & anteiq.
s Iosippus. Heb.

to (c) them, untill the fulnesse of the Gentiles be come in: their Table being made a snare and a trap, and a stumbling blocke, and recompence unto them: God shutting them up so farre in unbelife, that when their *Mæsias* came amongst them, as his owne, his owne received him (d) not, but crucified the Lord of (e) glorie, rejecting him that came in his fathers name, their promised *Shiloh*, but receiving to their inevitable ruine and destruction both of bodie and soule, imposters and deceivers for their *Mæsias*, as Herod entertained of his (f) Herodians two Bens or Barcosbas, the sonnes of lying, as their owne writers (g) testifie, being received even of their great Rabbyns, and the propheticall Scriptures applied unto them, the one immediately after the Passion of Christ, the other in the dayes of *Adrian*, besides that Egyptian *Moses*, that Devill in the shape of a (h) man, who drowned so manie of them in the Sea, in the Isle of (i) Creete, with other birds of that blacke feather, as that *Pseudo-Moses* in (k) Arabia with others moe. Thus (as our Papists and other heretickes at this day) not believing the truth, the Lord giving them over to strong delusions, to believe (m) lyes persecuting after the death of Christ, the (n) Apostles, chiefly Saint (o) *Pau* throughout the Acts, that preached the true Christ unto them with such virulencie, that putting away the Gospell from them, and judging themselves unworthy of eternall life, Act. 13. 46. their golden Candle-sticke was removed, their vineyard let out to other husbandmen, The halt, and blind, and lame, wee sinners of the Gentiles were called in to that marriagefeast of mercie, by that Gospell which they (p) refused.

But when I consider againe, (as consequent upon the former) Gods judgements upon their very bodies and outward man, upon them and their seede and posterite, in all ages since the death of Christ, and in all places where they are as the dust dispersed, that curse and fearefull execration, *bis blond* be upon us and our children, so fully (q) verified, that hee that reades their Tragedies by (r) *Iosephus*, and (s) *Iosippus*, (both Englished in our tongue) writ as it seemes not with inke, but blood, and prosecuted since, by *Eusebius*, *Nicæphorus*, *Dion Nicerius*, *Cæsar Baronius*, *Ioseph Scaliger*, *Peter Galatinus*, *Damianus*.

nes a Gees, John Renclin, our Master Foxe in his Martyrologie, and many moe Authenticke Authors that in all times since, have observed Gods heavie hand upon them, and his strict proceedings with them in all countries where they are scattered: (if he have not a heart of flint, or marble, he wen out of Caucasus) hee cannot but relent. But more particularly, when I ponder and seriously consider, those infinite slaughters and massacres, that were made of them by *Titus Vespasian*, (after that by divine Oracle the Christians were warned to flie to (t) Pella, as *Lot* out of Sodom, the *Magi* and *Iosiph* out of Iudea) as first eleven hundred thousand of them perishing in the sucking of their Citie. Secondly, the rest eyther killing themselves, or being sold for (n) slaves, or, after the Romane custome reserved for triumph. Thirdly, besides the murther of their Priests, the ruination of their Temple, (like the wals of (w) Iericho, never to be reedified, though attempted by cursed (x) Julian, in despight of Christis prophesie) for which they had a Seet and Order of (y) Mourners, *Heraclius* his off-spring, which solemnly did nothing else but weepe and lament it. Fourthly, and besides the spoyleing of their sacred vessels, or profanely (as once before (z) *Balibazar*) employing them to the adorning of the heathenish Temple of peace. Fiftly, besides the slaughters that at severall times *Adrian* the Emperdur made of (a) them, some eight and fortie yeares after their first overtur by *Vespasian* for their rebellion, under their impostor *Bencoschab* or *Barcosba*, cutting off by *Severus* his Lieutenant 58000. by the (b) sword, besides those that perished by famine, sickenesse and fire, or (as others number them) killing at Alexandria in Egypt 70000. of them, in such multitudes that if we may beleeve their owne (c) writers, the bloud reached to the horses mouths, and runne downe from the place of effusion foure miles to the Sea, it coloured and made swell two (d) Rivers, yea servid the Heathens seven yeares after to fatten their ground with it: as their bones stood *Adrian* in good stead to hedge in a Vineyard of manie miles compasse, those that revived being prohibited from ever comming neere Ierusalem, or looking towards it, saith (e) *Eusebius*, out of *Ariston Pellenus*, with manie other (f) punishments and

^t *Euseb. hist. eccl. lib. 3. cap. 3.*

^u *Joseph. de bello Iud.* reckons of slaves 97000. ^{lb}
^{7. cap. 17.} *Petrus Gau. de arcana l.*
^{4. ca. 2.1.} reckons
100000. ac-
counting all as slaves, under
17 years.

^w *Iosib. 6.2.6.*
^x *H. B. Triparas.*
^{Greg. Nazia-}
^{oras. 4. in Iulio.}
^y *Joseph. Scalig.*
Elench. tribar.
ser. cap. 13.

^z *Dan. 7.2.3. eti*
^a *Joseph. de bello Iud. lib. 7. cap. 24.*
^b *Dion. Nicet.*
Adrianus.
^c *Lib. Echa rabi.*
bethi.
^d *Lib. Massa-*
chish Ghissim.
^e *Euseb. Eccles.*
bist. libr. 4. cap. 6.
^f *Plurima vido*
apud Nicoph. lib.
3. cap. 24.

and vexations together with the wondrous massacres the Emperour *Trajan* made of the, *Adrians* predecessor, who for their rebellions in (g) Egypt and Cyrene under their Captain *Luke*, or *Andrew* as *Dian* calls (h) him by the meanes of *Martius Tubo* cut off many thousands of them, but moe by *Lucius Quietus*, (that made them ever quiet) who destroyed them utterly in Mesopotamia.

And more, when I consider how every way miserable they are at this day in their inward, and their outward man, their bodies and their soules: how they are a mocke and derision to all Nations as they mockt and derided Christ: how they have beene sold for slaves, yea thirtie of them for one peeces, (as they bought Christ of the traytor *Iudas* for thirty peeces:) how they are held under, as slaves in every Nation, without *Vrim*, without *Thunimim*, without Temple or true Priesthood, Ministerie, or Magistracie, Office, place, or Government, as made the tayle and not the head where ere they come, their names smelling as a fowmart or Foxe, the name of a Iew, being as odious as the name of a (i) *Iudas*, everie place in Europe, Africke and Asia, being wearie of them, excepting (k) Rome that makes use of their tollerated usurie, (as of their Stewes and curtizans merely for gaines:) how everie countrie, after a time, hath cyther held their nose to the grindstone, miserably afflicting them, as they were used here in England in the dayes King *Richard the first*, *Edward the first*, and King *John*, as our Chronicles mention: or extremely pilling and polling them, by taxes, (l) impositions and confiscations of goods, (as they pill and poll Christians by their biting, yea bloudie usurie:) fleecing them as the Turke useth to doe with his Bashawes, and phlebotomizing their full purses to prevent a plurisie, or else banishing them and casting them out, as the Sea cast her froth to the shore, as they were used by the threc *Phil pps*, but chieflie by *Ferdinand* and *Isabella* in (m) Spaine, by some Popes also in (n) Rome, by some of our Kings in England: or else

i At *Antioch* they are so hated that from Mōday, Thursday, till Saturday noone, they come not abroad least the people stonne them. *Purchas* libr. 2. cap. 10.

k They have built them in Rome five Synagogues, See the Relation of Religion in the West partes.

l *John the second* king of Portingall, made the pay x. Crownes for a poll: *Emmanuel* did the like *Anno Dom. 1497.* with manie moe.

m *Anno Dom 1592.* it's thought they were banished 120000. families of them: or 420000 persons as are computed by *Io. annes Recensinus Cabal. lib. 1.* n As *Paul the fourth*, & *Pius* (or impious) the *first*, though received againe, as loth to forgoe such good customers by *Pius the fourth* and *Sixtus the first*.

massacring them with the sword, or stoning them to death by the rage of the people, chiefly (as some histories instance,) for their sanguinolent, devilish & malignant disposition, in using to crucifie some children, as upon our goodfriday, still in derision of our *Mefias*, when I see how all nations are weary of the, as a tender stomach of unholisom meate, ready to disgorge the, how as th' Apostle speaks of the even to this day, *God they please not, and are contrarie to all men*, 1. Thel. 2. 15. How as is said of (o) *Ismael*, like *Ismaelits* rather then *Israelits*, their hand is against **c.** very man, & everie manis against the, how ever the Turkes detest the above any nation, for killing their own Prophet Christ, the best Prophet they say that ever was, excepting *Mahomet*, & will not admit any amongst them, except he first turne Christian, and then a Turkish Renegado: In their reproach also using a kinde of impreca^{tion}, if this be not true, would God I might die a (p) few, (as our perverse Irish use a worse, when I doe such, or such a thing) Ie turne Protestant, and goe to **Church**,) I say laying to heart, and desiring all and everie of us, to lay to heart these premisses, this strict and severe, though just and legall proceeding of God, with these his owne people, in these specified particulars, together with his multiplied, accumulated, renued mercies to us, in giving us so many blesing^{ys}, forgiving or forbearing us still, after all our rebellions and provocations by which even wee racke and stretch his patience, as cloath on the tentor hookes, not cutting us off as hee might doe, (and hath done them) roote, & bough and branch, but giving us a large space of repentance as hee did to (q) Sodom, to the old (r) world, to (s) *Iezabell*, not fortie dayes as to (t) *Ninive*, but fortie yeares in the pure and powerfull preaching of the *Gospell*, under a gracious *Detorah*, and more then twentie yeares added since, under so wise and worthie a King, all this while manuring and managing and pruning us, as once his *Isaelitish* (u) *Vineyard*, hedging us in, and unironing us with so many mercies of adoration and preservation as would stretch Arithmetick to number them, and Geometrie to measure them, making us as famous over the whole world, as they are infamous: us as much feared, as was *Iosbuth of the Cananites*, *Alexander of the Indians*, *Taubut*

o Gen. 16. v. 12.

p. M. *Parahose*
in his pilgrimage.

q All the time
that *Ios* lived
amongst them.

r All the time
the *Arke* was
in building.

s *Revel. 12. 19.*

t *Jonas. 3.*

u *Ezay 32. 3.*

1. 2. 3. 4. 5.

w A Drumme
was made of
his skin to ter-
rific his en-
emies, when hee
was dead, *te He*
Maranjo in Vä-
ddala, libr. 11.
cap. 9. Maiol.
colloq. 7. pag. 270.

Et Alitato in
Emblem. sic ento-
deratlla Zifens,
etc. Zanus po-
nitus vincere Pon-
tisces.

x Numb. 23.10.

y Ioh. 6. 34.

John. 7. 46.

z Ioh. 4. 25.

a Pilate.

Math. 27. 23.

24.

John. 18. 38.

b Act. 26. 28.

c 2. Chron. 33.

10. 11.

d Luk. 15. 16.

17.

e Hose 6. v. 1. 2.

f See the book
extant called
Doome, fore-
warning to
judgement
where at large
is recited the
voice command-
ing some
to goe to Pella:

the crying of one Iesu, woe, woe to Jerusalem : with manie visions and wonders.

g Textor in Officina de Miraculis, h Lycosthenes hath write a great booke onely de Pro-
digies. i Ezek. 18. 30.

of the French, (w) *Zisca* of the Popish; amongst the Bohemians, *Constantine* amongst the Pagans: and *Bellisarius* and *Narses* amongst the Gothes and Vandals, yea as much loved, and admired of our friendes and confederates, and awefully feared of our enemies, as they all are of all hated and detested with an *Anathema Maranatha*, till the vayle be removed, that they love and receive: yea beleieve in the Lords Christ, their expected Saviour. Yea, when I consider how the Lord by the word preached, by the inward motions and suggestions of his spirit (which sometimes in some flashes, knockes at the doore of the heart of a (x) *Balaam*, a carnall (y) *Iew*, a (z) *Samaritane*, a (a) *Heathen*, an (b) *Agrippa*, by crosses, by afflictions which wrought on (c) *Maranafes*, and the *Gospels* (d) *prodigall*, yea sometimes on these *Iewes* (e) themselves by fatherly castigations and corrections, paternall admonitions and expostulations, legall, *Cominations*, and redargutions, *Evangelicall* promises and consolations: yea even by mercies and judgements, nay even by signes and wonders, from the earth, from the heavens, from the ayre, by Comets, blazing starres, visions and apparitions, (as often to these *Iewes* before their (f) destruction, as prodigious, and prognosticating as anie recorded by (g) *Textor*, or (h) *Lycosthenes*: How I say by all these, the Lord hath lured us unto him, laboured to weare us from our sinnes, as the childe from the desired dugge, that iniquitie bee not our (i) destruction as it was to these *Iewes*: &c. when I see hee hath rowled everie stone, touched everie string, used all meanes for our conversion to prevent our confusion: chiefly drawne us with the cordes of love, using to us the rod of beautie, as our indulgent Shepheard, to them the rod of bands: making us above any Nation in the World, patternes and presidents of his mercie, as they of his justice to present times, and to all posteritie: making them exemplarie markes of justice to us, not us to them, as our sinnes deserved, I say thus comparing mercies and judgements together, (as white with blacke, as the *Heathens* *Venus*

with

with *Vulcan*) our mercies this day ballanced and poyned with their miseries, have such a luster, that if we see them not wee are blinde, if with *David* and his people we blesse not the Lord for them, wee are as much past gracie, as past gratitude.

C H A P. XIII.

*Speciall deliverances of our Princes, Peeres and people
from Romish Treasons.*

Hus have wee opened the Boxe, and scene the pearls, the blessings of great Brittaine, comparing Nation with Nation, our English with the Iewish Sion; but to come neerer still to my scope and ayme, and to instance in moe specialties, the priviledges and prerogatives, that wee have had, even in our owne memories (to omit former times) equall with the Iewes, in the happie and prosperous Regiments of our Kings and Gouvernours, may notably serve as a further pricke and goade to true gratitudo, so pressed and prescribed: for in some particulars wee shall have the ballancing, if not the casting scales. I cannot enumerate all (as hee that comes into a garden pluckes not everie flower, but some choyce ones:) compare our late *Deborah*, our mother in Israell, Queene *Elizabeth* of famous memorie, with their *David*, our present Liege Soveraigne with their *Salomon*, not onely in the propagation and continuation of true Religion, together with the two goodly Daughters of so gracious a Mother, Peace and (k) Plentie, in which wee sympathize with them, may farre exceede them: (for as our times have not beeene so turbulent, so truculent, so bloudie and boysterous as *Davids*, that was a man of warre and shed much bloud, as hee was to farre occasioned and provoked, both by forreine warres a broad with the Iebusites, Ammonites, Philistines: and domesticke broyles at home, wee having not heard *Bellonus* Drumme, (except in a prudent provident Martiall trayning in our Cities as (l) *Abraham* once in his familie) but for these manie yeares,

*k Religio peperit
divisias, & filia
deoravit mundum*

chiefly since his Majesties Raigne, seene *Noahs* (m) Dove
 m *Genes. 7.11.* flying amongst us, with the Olive branch of peace: so for
 that greater and better blessing, the Sunne of Religion in
 our Hemisphære, hath shin'd more comfortably, more con-
 stantly then in the dayes of *Salomon*, neyther hath it beene,
 nor I hope ever shall be clouded, and eclipsed by Idolatrie,
 as it was in his dayes, till it did reshine againe upon his
 certaine and assured (though needlessly questioned) (v) re-
 pentance: But in one particular (purposely to avoyde fea-
 red prolixie) to instance, how we doe agree and (f) meete
 as in one Center of blessing: as their Princes have bee[n]
 mervailously preserved in immediate and immanent perils;
 so the preservation of ours, (and of us in them, since the
 bodie Politicall and Ecclesiasticall is safe, in the safetie of
 the head) hath even in our memories, and the memories of
 our fathers, bee[n] marvelous if not miraculou[s]. For, as *Da-
 vids* life (as before hath bee[n] fully specified, and now
 shall be but epitomized) was hunted after by *Saul*, and
 such as hee set a worke; the (t) *Ziphins*, (u) *Doeg*, and
 such bloudie dogges, emulating courtiers, yea Wolves and
 Foxes in sheepe's cloathing, his pretended friendes as hee
 complaines, making Nets and Gunnes to intrapp him by
 fraude, when they could not preuale by force, (using
 with it, polliticke (w) *Lysimachus* the Foxes craft, when the
 Lions courage fayled.)

w *Apud Bruson
 nium sicut. de
 Africis.*

So to reflect a little upon Queene *Elizabeth* of famous
 memorie, and as I promised and purposed, to paralell that
Deborah with their *David*, besides what wee have in Chro-
 nicles in Master *Foxe* his *Martyrologie*: Are there not some
 yet living, that can relate, how the life of that famous vir-
 gin Queene, was persecuted and prosecuted, by the blou-
 die Romish Saulites, from the first houre of her Crowning
 to the last of her death? For besides the plots and projects,
 layd against her innocent life by sanguinolent Wolves in
 the Raigne of her unsisterly Sister, Queene *Mary*, her un-
 just taxations about the busynesse of Sir *Peter Carew*, in the
 West, but chiefly about her confederacie with *Courtney*, in

Watts

Watts conspiracie. The second, her inhumane apprehension, when shee was (x) sicke in her bed. The third, her transpor-tation in that case from place to place. The fourth, her un-civill usage, by her churlish Taylor *Beafield*. The fist, her guarding as a Fraytor by a (7) band of Souldiers. The sixt, her hurrying to the Tower without permission eyther to speake or write to the Queene. The seventh, her landing at the verie traytors stayres. The eight, her strict usage in the Tower, worse then some ordinary prisoners. The ninth, The restraint of her men, the impriloning of her Ladies, her tossing from poalt to piller, as from *Scilla* to *Caribdis*, from danger to danger, when in her owne apprehension and preparation, as her Motto was, shee was *tanquam Ovis*, as a sheepe to the slaughter. The tenth, the examinations of Sir *James Acroft*, and the rackings of many poore men, to finde out the knyfe to cut her throat, The eleventh, the gapings of the Lords of the Cleargie, chiefly *Steven Gardiner*, Bishop of Winchester, and Lord Chancellor, after the day, in which they might wash their white Rochets in her innocent bloud as much as ever *Saul* gaped after the bloud of *David*. After all, which stormes, and tempests, lightenings and thunders, her Sunne from under all these cloudes, gloriouly restrained, in her triumphall Crowning, with such celebritie, prayers, wishes, welcommings, cryes, acclamations, shoutes, verses, pageants, enteriuades, as symptomes of affections, together with such gratulations from forreine (z) places, as the like hath not beene seene: Her enemies by (4) death together with their plots, as mistes being sud-denly dispersed: leaving these dangerous accidents and occurrents, these complotments with many moe, To cut off that head, which after as gloriously as ever any of her sexe wore a Crowne: How hath shee sympathized with *David*, in these her marvelous and miraculous preservations after shee came to the Crowne, from both publicke rebellions and private treasons that were comploted against her, (and so consequently against us and our safetie) both by ambitious sputter against *Crammer*, *Lasimer*, and *Ridley*, as also *Bonner* and *Gardiner*.

x Shee was ta-
ken sicke out of
her bed at her
house at Ash-
ridge, by the
Lord *Lane*,
Sir *John Wil-
liam*, and other
two Lords.

y The retinue
of these Lordes
were two hun-
dred and fiftie,
of which there
was a troupe of
horsemen: after
a hundred no-
thera souldiers
added in white
Coates yet, as
her blacke
guarde: After
at Woodstocke
threestorey foul-
diers marcht
every day with
in the walles
and without.

z As from Zu-
ricke, Geneva,
Basil Berne,
Wertenbridge,
Argentine,
Franckford.

a As *Poole*, *Hop-
ton* Bishop of
Norwich, *Chris-
topher of Che-
ster*, *Weffons*,
the chiefe dir-

b See *Anglo-
rum prelia ex-
tant in octavo.*

c *De quo bello
rusticano more
dialogi, multa
habes eruditissime ex-
plicata per Si-
monem Mais-
tum, de diebus
Canicul, volum.
2. in fine collig.
3. pag. 466.*

and factious spirits, as in the Norfolke and Kentish (b) rebellions, insurrection of the Commons, under the conductes of their turbulent leaders, which had not Gods providence, and mans prudence (and proweste prevented,) might have proved as fatall (as that rustike (c) warre to our neighbor Germanie) both to this land in generall and to her Royall person in particular: But especially, by spirits that were Ie-
suated, and leavened from Rome, from whence as arm'd
Greekes out of the Troyan horse, and as diseases out of *Pan-
doras* boxe, have issued all these treasons and rebellions pu-
blicke and private, that as *Cocatrice* egges, have by mans
malice beene hatched, and by Gods mercie crushed amongst
us: To reflexe upon some of them (as a man may looke
upon a dangerous Serpent or vast monster, or his malig-
nant enemy when hee is slaine, as the Israelites upon *Ge-
liah*, and the Greekes upon *Hector*) with gratulation and
admiration: How dangerous was that conspiracie in the
North by the Earles of Northumberland and (d) West-
merland, kindled by the Bull of Pope *Pius*, (or rather im-
pius) the *Fift*, in the yeare 1569. and blowne by Doctor
Nicholas Morton, Story Felton, the Nortons, Plumtree, (hang'd
justly at Durham on a crosse-tree) and other dangerous spi-
rits justified by that boisterous (e) *Bristol*, and (f) *Sanders*,
yea applauded and approved by many Seminarie Priests,
chiefly by *Campion* (their chiefe (g) champion) who for
all his cunning (h) sophistrie, was found to have a hand and
a heart for treason: and suppressed by these wise and Mar-
tiall worthies which her Majestie employed in that behalfe;
as also to survey againe that other conspiracie, intended
Norfolke, but discovered, and crusht in the shal, and the
the chiefe agents executed: as also the treason of the Duke
of Norfoike, and after of the Earle of Northumberland,
who (as hee had a hand in the Northerne rebellion as well
attempts of these Noblemen: pag. 744. Hee prayseth *Felton* for an honourable Martyr.
g. As appeares by his ten Reasons in his Oxford Oration, confuted learnedly by Doctor
H. Mifrey. h. The Deane of Pauls and Windsor disputing with him, found him verie
subtile.

as his brother, which by the Queenes mercie was remitted) entred into a new plot of invading the land, as an agent in Throgmortons treason, a conspirator with *Charles Pages*, an intended assistant to the Duke of Guize, to bring in a forreine Catholike Prince, of which the Popes holinesse had a principall care; as also (*sicut as dicere*) not to be so unmindfull of Gods former mercies, (no more then *David* was of his preservation from a Lion and a (i) Beare, or *Moses* for the overture of Israels Egyptian enemies in the red (k) Sea, or *Deborah* of *Jabin* drowning in the River (l) Kishon, as to pretermitt the discomfiture of that Catholike (m) fleet, which the pride of Popish Proselytes called the invincible *Armado*, by one onely (n) *Drake*, with some principall (o) besides, swiming amongst them with his wooden (p) walles, with the helpe of the windes and waves of the Sea, which from the God of the Sea, fought against them, as the Sunne once fought against the (q) Amorites, and the starres against (r) *Sisera*, and for us, as once for that good (s) *Theodosius*, with no lesse glorie to our English then that valourous Greeke had, who with his handfull of a few hundreds overthrew that numerous river-drinking, cloud-threatening Armie of the Persian *Zerxes*. I say to pretermitt these publike dangers, (with our deliverances) managed by all the might and malice, prowesse, and politicke of the arme of flesh: as also these Priests and Romish Proselytes, that were deservedly cut off at Tyburne, and their treacherous hearts cut out, as denying the Queenes supremacie, and so consenting unto, (if not contriving the most horrible treasons; amongst the which, were *Johnson*, *Forde*, *Sbert*, *Kirby*, *Filby*, *Cotton*, *Richardson*, so to leave others, as unworthy the naming, pestilente vermine, or croaking frogges crawling out of the Romish Tyber; or as Locusts from the bottomlesse pit, to disturb our peace, or indanger our Princesse: how odious the naming (as of a Jew or *Iudee*? how horrid the remembrance (as once of him that burned *Dianas* Temple) of these men monsters, inhumane Canibals, yea generation of vipers, that besides strangers and forreiners) attempted,

i. Sam. 17.

34.35.

k. Exod. 15.

l. Indg. 5.

m. Anno 1588.

n. Sir Francis

Drake.

o. As *Charles*,
Lord Howard
high Admirall,
Lord Thomas
Howard, the
Lord Shiffield,
with other
brave spirits.
p. Soare Ships
called.

q. 10.10.12.

r. Indg. 5. 20.

s. Oh sumium
dilecte Deo eis
militas aether,
& coniurasi re-
nunt ad classica-
renti, &c.

tempted, (as by the Devill and Priests first tempted) to gnaw the very bowels that bred them, yea to lay their bloudie hands on the Lords anoynted, a Princesse the most free from vices, the most famous for Artes, partes, and vertues, that these moderne aduiring times, ever look't upon: amongt the which, that smooth Parasiticall Party, whose sparkes of treason, being kindled by the words and writings of the carnall, (Cardinall) *Comyn*, and inflamed by a Booke of one Doctor *Collins*, sent him out of France, in which there were as many warrants for treasons as words: and discovered partly by his owne tongue to an Esquire, *The Earle of Leycester*, and partly by the wisdome of some (*t*) counsellours, they were quenched, smothered, and strangled at Westminsters Pallace, where hee was executed: and another bird of the same feather, *Francis Throgmorton*, who by the encitement of one *Lenny*, at the Spaw, in the countrie of Leige, and Sir *Francis Englefield* in the Low-Countries, with the confederacie of one *Charles Paget*, (alias *Mope*, alias *Spring*,) was made an agent and instrument of discouerie of the most fit and convenient Havens for the landing of such forreine forces, (as if the great Lord Protectour of England, had not prevented and restrained) had supplanteth us and planted themselves with all the tayle and trauish of their Idolatrous worship.

In the third ranke (as ranke Traytors as the rest.) were *Anthony Babington*, the head of his confederates, as (*u*) *Iudas* was of those that apprehended Christ, who with thirteene (ungentle) young Gentlemen moe, bound themselves by Oath, as those ferte Iewes that vowed the death of Saint (*w*) *Paul*, that by murthering the Queenes Majestie, they would eyther settle their Pope againe in his former estate in England, or else, (as deservedly they did, reckoning without their hoste, even the God of hostes, and swimming against the stremme,) even die the death.

In the same predicament was our (*x*) *Yorke-shire Weldon*, *Sutton*, *Hartley*, priests like *Simeon* and (*y*) *Levy* brethren in bloud, hearted like the rest for the invasion of the

The Earle of Leycester, and
Sir *Christopher Hatton*.

u Act. 1.16.

w Act. 22.13.

14.

x Borne in Tonlerton neer Yorke.

y Gen.49.5,6

the land, the surprizing of the Tower of London, the firing of the Citie, the killing of some privie (x) Countellors, and other such like Catholicall meritorious deedes: all drinking of that bloudie cup, (as freely as (a) Tomiris caused Cyrus) which they had brewed for us. The same poysonous bloudie cup was attempted to be brewed, mixed, & admittred by Doctor Lopez, the Queenes Physician, with his confederates Stephano de Ferrara et Gama, Manuell Lewis Tivacu, Portingals, with his pension of fiftie thousand Crownes, promised for poysoning the Queene, by Count Fuentes, & Secretario Ibarra, as Indas was promised thirtie peeces of silver, for betraying of Christ, and Ecclius promised a Bishopricke, or great (b) benefice, for disputing (at least rayling) against Luther. Neyther was the treason of Yorke, and Williams, lesse dangerous, lesse monstrous, lesse malicious: who by the Consultacion holden at Bruxels to murther the Queene, whereof the Devill that murtherer from the beginning was president, (as these holy Fathers, in the Councell of Trent consulted how to poyson soules, and their forefathers the Pharisees, how to murther Christ, & their holy brethren of the Inquisition, how to murther his Protestant professed Christians:) these, with one Owens an English rebell, were thought the fittest agents; of which bloudie purpose fayling with their hopes of the promised fiftie thousand Crownes, they lost their treacherous bloud, out of their veines. I might here further exemplifie great Britaines dangers, and deliverances, as the marke that I shooke at, by the foolish (and at his death truely repented,) attempt of Heskith, a gentleman of Lancashire, who at the soliciting of Cardinall Allen, Sir William Stanley, and Worhington, our unnaturall countreyman, perswaded Ferdinand, the Lord (c) Strange, Sonne and Heire to the Earle of Derby, to clayme to him selfe the title to the Crowne of England, that so these turbulent spirits might by this meanes fish in a troubled water. As also of that viper Squire, who by the soliciting of the same venomous brood beyond sea, to kil the Queen, did cōplot the poysoning of the pūmell of her saddle, that laying hand on it, the poyson might disperse over her whole body, which plot also came to light by the eye of that vigilant Cē-

^a Chiefly the
Earle of Leice-
ster was asig-
ned to the pot.
^a Apud Iustin.
*Sassata sanguinis
quem fūisti.*

^b Of which
missing, he ra-
ved and died.

^c Who as a na-
turall subject
revealed the
Councell of this
Achisophell.

d Psal. 33. 1.

timell the Shepheard of (d) Israell, as also of that Irish kern,
Patricke Cullen, who by the perswasion of that ever factious
Stanley, and one *Jacques* his Lieutenant, together with *Shere-*
wood & Holt, to come into England about the same bloudie
 errand, that formerly his brethren, was surprized by the
 high way, and he and his plot supplanted: *So let thine enemies*
O Lord (e) perish, be they English, Irish, Romish, hellish who-
 soever, whatsoever, and wheresoever: *and let us and all that love*
thee rejoice in thy salvation. And since we have entred into this
 our Ireland, it's worth our animadversion, how the Lords
 hand, hath been as just and heavie, even against Irish traytors,
 as English, in cutting off them and their bloudie hopes, and
 plots ever, by one meanes or another: Such is his mercie to
 us, his justice to our enemies, as appeares (if I may without
 offence reflect upon them) in *James fitz Morice*, one of the
 first Traytors (as I am informed) in this our Ireland, who
 was cut off shorter by the head, by an Irish young Gentle-
 man, as he went to burne his fathers countrie.

Secondly, such a stearne bloudie treacherous verlet as this,
 was one *Morrogh Ogue* (or Rogue) who after his effusion of
 abundance of English bloud in the Province of Munster, be-
 ing apprehended, and executed at *Corke*, & his bones broke
 with a smiths fledge, his onely repentance was, that he might
 not live to murther moe English. His bloudie villanies would
 fill a Volumne.

e 1. King 2. 34.

g 2. Sam. 18. 17.

Thirdly, so for the Earle of (f) Desmond, that was a prince,
 & principall agent in these rebelling stirring times; Was not
 his end proportionable to his life ? Did he not come to his
 grave as (g) *Ioab*, *Absolom*, & other traytors, *cum cede & san-*
guine, with bloud & slaughter, wandring as a beggar? Was he
 not taken by one of the Irish in his Cabbin, and his head dis-
 severed from his body? So Desmond brother to this Earle, a
 notable Traytor (as was said of *Cesar Borgias*, a faithlesse and
 perfidious butcher, as well of his friends as enemies, who any
 way stood in his way to hinder his ends: wandring as a hun-
 grie Wolfe in the woodes to seeke some prey, as he had be-
 headed others in a proportionable retaliating justice, was ta-
 ken and beheaded himselfe, notwithstanding all his Coate-
 armour. 1

mour of the Popes Buls, & *Agnus Dei*, & the Ring that the Pope sent him from his owne finger, (as a love token to a Traytor dearely beloved) hanging about his * necke. So Doctor Sanders, the great *Goliath* of rebels, by hand & head, tongue and pen, animating and incouraging them as one of the best active factors that ever the Pope had, by his agencie, and one of the best Proctours, the Romish Hierarchie ever had, by his workes & writings, this not only firebrand, but trumpe of rebellion, the Popes Legate, the Commander and Treasurer for the late warrs, wandring in the Mountaines without succour or relief, died (as is credibly reported) ravingly and in a frenzie. *Sic necis artifices arte perire sua.* So let all perish which eyther themselves unlawfully, or by animating & incouraging, cause others to attempt to strike treacherously with the (b) sword against the Lords Vicegerents, who as h *Matth. 26. 5.* deputies under God carry not the sword in vain.

* Of these and other Irish kerns, and rebels, see at large the discoverie of Ireland by Sir John Davis.

C H A P. XV.

More speciall applications of our preservations, and other blessings, of which wee are eye, and eare witnessses.

THUS have we compared our *Deborah*, (for to this terme I still cleave) with Israels *David*, his & in him their) deliverances, with ours, hee was delivered and preserved from a Lion, a Beare, *Saul*, the Zephiums, the Iebusites, *Goliath*, the Amalekites, the Courtiers of the King of *Achish*, *Absalom* his owne rebellious bowels, *Acchitophell*, that Matchavillian Politician, and *Sheba*: Our deliverances have been moe for number, greater in respect of danger, by the inventions, and intentions of our enemies domestike and forreine: as hath appeared in the particulars, and therefore (which is still my ayme & scope,) our Gratulations should be answerable.

I could inlarge my selfe further, in paralelling the deliverances of our wise & peaceable *Salomon*, our Sovereigne Lord the king, with their *Salomon*, in this one point of preservacion in a double deliverance: For, as the Lord had elected *Salomon*, not onely to Grace, notwithstanding his fearefull (but not i *1 Sam. 7. 12.* finall) fall, but also to the place of a (i) Prince of God, so k *2 Sa. 12. 24.* dearely beloved as his name (k) imports, that as hee was his 25.

1 a. Sam. 7.14.

m ver. 15.

n 1. Reg. 1.17.2

o ver. 30.

p Bathsheba
urgeth this ver.

21.

q. Iudg. 9. 18.

r. 2. King. 11.1.

s All are put
to the sword,
&c, Knels his
Turkish histo-
ry.

t 1. King. 3. 22.

Father, and hee his (l) Sonne, so hee promised him the inheritance of a spirituall Sonne, as from (m) God, of a naturall Sonne, as from *David*, even the throne of his father: which *Nathan* and his mother (n) knew, and *David* himselfe both (o) promised, and performed when time serued: so wee know the e were some rubbes and blots and and blockes in the high way, to wipe him of the Kingdome; for surely had the prevailing faction of *Joab* and his brother *Adoniah* prevailed, *Salomon* had beene *Office perde*, his nose had beene put of joyn, hee might have fift for a Crowne: yea hee might have pleaded for his (p) life, as the Lambe before the Foxe in the fable, hee should have had that favour shewed him which *Abimelech* shewed to the Sonnes of (q) *Gideon*, *Athalia*, to the Kings (r) seede, and the raigning Turke at this day to his (s) brethren, he had beene lure to have gone to the pot or beene restrained: neyther had his case beene better, had his second plot taken, and his project prevayled, in asking the Shunamite to wife, a ground of a second vye, for the Kingdome: as *Salomon* was so wise & in futed, that he smelt out the danger of his (t) drift, so that by Gods over-ruling providence, both those treasonable plots of *Adoniah* were prevented, the one by the care and circumspection of *David*, the other by the wisedome and prudencie of *Salomon* himselfe: So (if we doe not voluntarily shut our eyes) do we not sensibly, and at this day comfortably & feelingly perceive, that our *Salomon*, our Soveraigne, hath beene rescued out of the jawes of a double danger, the one before he was invested with the Crowne of Albion, the other since, the one in Scotland, the other in England; the one, as under God (whose hand kept him ever as the apple of his eye) by his prowesse, the other by his prudencie, & pollicie: for as he was lured & trained, to the house of Earle *Gowry*, by the false lapwing cries of *Alexander Rubben*, as he was a hunteing, inviting him (in his intention) to a bloudie breakefast, and there by a serpentine wile lea^{ving} him from the rest of his Nobles, as a sheepe to the slaughter, the butchering executioner standing readie prepared for the fatall stroke: the Lord cast such a punicke feare, into the

heare

heart of him that was set to be a murtherer, that, that dogge stood trembling and quaking as an Espin leafe, (as he that once intended the murther of *D. rino*) as not being able to looke upon our* Lion & gave withall such a strength, and spirit to his Majestie, that grapping hand to hand, even with that *Alexander*, (though naked and the other armed) he held him play, (the other standing by as a cypher or dumbe shew) till by a speciall providence, his Majestie was overhald, and so speedily relieved by his valiant followers, who in an un-equall (#) combat, foure to seaven, (as appeares in the particular p.assages, thus epitomized) with the losse of their owne bloud, and the death of some of their enemies, brought of his Majestie with honour and safetie. But this danger was but as it were a Northerne prologue to a Sotherne Tragedie, if it had beene acted and effected, as it was penaed and projected, by these unfortunate Gentlemen, as their friends call them, *Piercie, Casby, Graunt, Faukes, Keyes, Bates, Riseword, Digby*, and the two *Winters*, for ever signmatized and branded, (as *Cain* with his (W) marke, as *Ierobam* with his (x) title, with the odious name of the Powder Traytors: which plot being so deepe and infernall to blow up the Parliament house with powder, & in that one blast to turne Heaven as it were into Hell, Religion into superstition, peace into warre, libertie into bondage, safetie and securitie, into bloudshed: to eclypse our Sunne, our Moone and our Stars, all at once, to turne the flowers of Christendome, the wretched King, the sweeteit Prince, the most honourable Nobilitie, the most reverent Judges, learned Cleargy, loyal Commonaltie, wiseit Patriots there assembled, into mummiaized earth; even in a trice, as it was thought to be first invented, (as powder and Gunnes by a conjuring Fryer) even by a parliament of wicked spirits, breathing and suggestiong it into the heades and hearts of these male-contents, drunke with blinde and bloude zeale, as the Crow with *Nux vomica*: So it was (if comparisons be not odious) as is well knowne by all circumstances, as wisely and judiciously found out, and discovered by his Majestie, by rightly expounding (pait a humane reach, the most intricate quiddities

* His Majestie
is said to have
the impression
of a Lion on
his breast, the
prophetic 2. Esd
11. 27. is by
some applied.
in *Impar con-
gresus*, &c.

w Gen.4. 15.
x 1. King. 16. 2. 3
Ierobam the son
of *Nebat* that
caused Israell to
sinne.

y. 1. Reg. 3. 27.
28.

ties of a mysticall letter, as ever *Salomon* found out the true mother of a controverted (y) childe, or discovered the ambitionis and bloudie plot of a false brother *Adoniah*.

But to draw (at length) together my sayles, and to cast ancker in this large sea of mercies, the Lord hath not onely given his judgments to the King, but inlarged his mercies to the Kings Sonne; we are to looke upon the Sunne rising, or else alreadie risen, chiefly to admire the luster of our Illustrious Prince, after he hath beene so long hid from our Horizon, as it were shining in another Climate, yea (in our feares onely and jealousies of love) clouded and vayled from our eyes, but not from our hearts; and now the fogges and mistes of our feares being dispelled and dispersed, breaking againe upon us with more resplendent beautie to our eyes, more sweete influence of comfort to our hearts, then ever: wee now receiving him as *Abraham* did his *Isaac*, or *Jacob* his *Joseph*, with a redundant joy, after wee had a while left him, or rather hee us in his expedition from us, which our longings thought too long.

And now to set a stronger edge upon our affections, and to excite our hearts to a higher straine of thankefulnesse, for the safe and prosperous retурne of our Prince, which wee, with the whole Realme of England Scotland, and that part of Ireland that is not Romanized, yea Belgia, and all Christendome, (our friendes in the same faith) doe entertaine and welcome with joyfull Iubilees: As thole that have past the waves and quicksands, and rockes, and ihelves and Pyrats of the Sea, stand upon the shore, and as joyfully, as safely view and recount with glad, and exhilarated hearts, their forepast perils: So let it be with us, in this our Sunny calme, let us reflect upon the stormes that might have falleyn upon us, (had not the hand of the Almighty withheld them,) in that hazard which we runne in the late absence of the Prince: and as generals which may as fitly as the right Glove to the right hand be applied to our owne particular, let us consider but these specials: First how many great and famous Princes, together with other famous personages for Armes and Arts, have died out of their owne countrie farre absent from their friends

friends and favorites, except such as did accompanie them, finding their owne countrie the place of their birth, another of their buriall. Thus *Alexander* was borne in (z) Macedonia, but died, & was buried in (a) Babylon, *Cyrus* borne in Persia, yet slaine and dishonourably buried in (b) Scythia, *Hannibal* of Africa buried in (c) Bithinia, *Cleomenes* borne in Lacedemonia, intombed in Egypt. *Cæsars* and Pompey both borne in Rome, but faine untimely, the one in Asiria, the other betrayed and butchered in Egypt. So for learned men, *Pythagoras* borne in Samos, dead in Metapontus, *Virgill* born in Mantua, buried in Brundifum, *Terence* borne in Carthage, buried in Arcadia: so these worthie Athenians, *Themistocles*, *Thesimus*, *Solon*, were borne in Athens, yet ended their dayes in Syria, Cyprus, Persia, and elsewhere: I might adde many moe, as King *Iugurtha*, borne in Numidia, buried in Rome: these famousd worthies, the *Scipios*, *Curtys*, *Decijs*, *Cornelys*, borne in Rome, but dislevered in their deaths over the superficies of the earth, as *Paulus Emilius* that died in Cynna: *Titus Gracchus* in Lucania, *Augustus Cesar* in Nola, *Trajan* the good Emperour in the East part of the (d) world. Secondly, when I consider how many renowned yong Princes, beauteous blossoms of excellent luster have been in their verdant spring (as a tryall or punishment to their subjects) cut off from the Tree of life, cropt by that blatant beast death, their Sun setting on a suddaine even in the first rising, or in their heighth & solstitiū, going backe againe by degrees as the Sun in *Abaz* (e) Diall, 1. Sometimes eclyped, by the immediate hand of God, as that zealous yong Prince *Edward the VI.* and the staffe of our hopes our so lamented *Iosias*, that so faire promising Heroes, whom, (as one calls *Inlius Scaliger*, & *Pius Mirandula*) we may truly call worthy & wonderful spirit, now translated to the God of spirits. 2. some made away by the malice of man, by treasonable plots and conspiracies, as *Britanicus* the sonne of *Claudius* slain by *Nero* in the 14 yere of his age the nephews of *Richard the 3* the Duke of *Clarence*, & his mate rooted out by the bloody Celidonian Bore, in their springing buddes, 3. yea some exposed to death in their very infancie, as *Remus* & *Renus*, that *Lamusius* (that was cast into a ditch) young *Cyrus*

a *Q. Cart. lib. 1*
a *Euseb. libr. 1.*
b *Iustin. hist.*
c *Plutarch. in Pompeyo.*

d *De illis omnibus, vide apud Fulgustum, Brusio- nium, Lycosthe- nem, Testorem, Zwingerum in Theatro.*
e 2. King. 20. 11

Cyrus, by his grandfoure *1 syages, &c.* Some by this meanes perishing, though some againe as these nominated marvailously preserved, 4. some cut off by the sword of the enemy, *as Iosiah by Pharaoh (f) Necho* that loving *Jonathan* by the sword of the *(g) Philistines, Ladyslaus the yong King of Bohemia, slaine by the Turke in a fatall battle, (together with Hippolitus & (h) Inlin Cardinals, that held themselves in their pride, as good as Princes) in the 21. yeare of his age, 5. others cut off by sicknesse, incurable diseases, or other dismal accidents (from which the Diadems of Emperors, the *(k) Crownes of Kings, & the Myters of Popes are not exempted) Jas Hierome Vrbinus, who died of a wound, which hee received in Rome, Henry Rauozius crushed to death by a fall in the waters, Medicus the father to the great Duke of Hetruria slaine by the breach of a Gun: as also *Heracles Constantine*, with moe that might be named, all these yeelding the dew to death, & their debts to nature, in the 28. yeare of their age: some by one meanes some by another, together with *Lodowick the yong king of Hungary, that as he was eagerly pursuing the Turks, was found dead in a quagmire, in the 20 yeare of his age. But in the third place, when I seriously ponder, (paralelling histories with our present times) not onely the perils and pikes, that great Princes have past, in their expeditions by land, as many Princes and noble Peeres of Christendome cut off in their severall unwarrantable voyages, which in their blinde zeale & devious devotion, they unitely undertooke for the recoverie of Jerusalem, the holy land, from the Turke: But borrefeo referens, when I deeplye ponder, the perils by Sea, so many, so dangerous, as the Psalmist *(l) reveales, as experience knowes, as holy Saints: even (m) Paul himselfe, and the disciples of our *(n) Saviour have tried: from which even Kings and Princes have not beene exempted, the pietie of that Troyan *(o) Aeneas, the greatnessse and power of Zerxes or Artaxerxes, the felicitie and fortunes of (p) Casar, as hee calld them, being but meane Orators and unprevailing pleaders, to stay the rage of angrie Neptune, when blustering Aeolus hath stird and exasperated him that he roars and fomes, in somuch that the wise Byas held Sea-men to be neyther amongst the living******

1 Psalm 65.7

m 4R. 27.14.15

n Mark. 28.14.

o Pius Aeneas

epitome in Pa.

tem, in patrum,

Cesarem re-

bus & fortunas,

etc.

(q) living, nor amongst the dead; & it's fatered of *Caro*, that he resolved amongst other things, never to goe by sea, when hee might goe by land: to which perils, if we credit (r) *Alendoxa*, which now speakes English, even his Highnesse was subiected in two or three particulars, from which the divine providence mercifully preserued him: Yea when I consider how many Princes Peeres & great personages, have perished in & by the Sea, in which they have bin intombed in their watry graves, as the Egyptian *Pharaoh*, *Eugenius* of Athens, *Aias* of Greece, *Leander* of Abaddon: yea in our owne Realmes, a King & a Queene; that as that (s) *Icarus* before them, from being drowned in the waters, gave denomination to the waters: & commenting these & many moe examples, with that proverbiall adage verified daily by experiance, that *quod cuique*, *id cuius*, what happens to any one, may happen to every one: and notwithstanding, as I said before, all these justly feared stormes, which might have befallne us, in the leaving or losing of our Prince, at home, or abroad, by sea or by land; laying to heart, the perils that Kings, & (t)princes are subiected unto, even whē they are at home, amongst their friends & favorites (as they thinke) even in their Castles, their Courts, their Pallaces, secured by their guard, (as *Eglon* slaine by *Ehud*, even in his owne parlour *Judg. 3. vers. 22 a 3. I shb. 1. 3.*) *Ishbosheth* murthered by *Bananah* and (u) *Rehab*, even in his own bedchamber, as *Plautius* in the like case thought to have dispatched *Alexander Severus*, by the meanes of (w) *Secundus*, as *Indish* dealt with *Holofernes* in the (x) *Apocrypha*, as the two sonnes of *Senacharib* with their father whom they slaughtered, as he was at his Idolatrous sacrifice) much more subiected to more eminent, immanent, dangers abroad where they know not their friends from their foes: & yet notwithstanding all these doubts & dangers, these perils, occasioning our perplexitie, that good *Angell* that went out with him, as with (y) *Tacob* to Padam *Aram* with *Abrahams* servant, to (z) *Mesopotamia*, and with that *Tobiah* in the *Apocrypha*, being his *stalus Achates*, by land, his *Pallinus* & best Pilot by Sea, his *bonus Genius*, (if everie man, as euerie province, much more every (a) Prince have his *bonus Genius*) men affirme it, as *Clemens Alexandrinus* lib. 6. *Bromat. Orig. hom. 8. in Gen. B. 1. in Psal. 33. Epiphanius*, lib. 51. *Chrys. lib. 3. ad. 1. ad Colos. Cyril. lib. 4. contra Int. Procopius cum cassoris grounding on Gen. 48. 16. on *Mash. 18. vers. 10. and on Ab. 12. 11. 15.**

q. *Nec inter vi-
ros, nec inas-
tronos.*

r. A little book
newly extant,
of the Prince
his returne.

s. *Icarus iecys
nomina fecis
aquis. Ovid.*

t. *As Humber
deviding York-
shire, and Lin-
colnshire, and
Queene Hirc.*

u. *2. Sam. 4. vers.
5. 6.*

w. *The history
is at large in
Gurvara, in the
life of Severus.*

w. *Indish. 13.*

7. 8.

x. *Chap. 48. 16.*

y. *Gen. 34. 7.*

a. *This questi-
on *Inflitine Mar-
tyre* expounded
9. 30. and later
our Master Cal-
vine lib. 1. *Inflit.*
cap. 14. 7. The
mayor part of
all the Fathers,
& the schools.*

16. on *Mash. 18. vers. 10. and on Ab. 12. 11. 15.*

his protecting Angel) both by land and sea in every coast & countrey where he came, having reduced & brought him backe again after this large circumference to the English Court, his own center, in health & honour, prosperitie and safetie both in bodie and soule, not somuch as the leat infected dust cleaving to his feete, much lesse any corrupted Popish ayre infect his roiall blood, such was the antydote & preservative of grace, of which his highnesse hath given more then Mathematicall demonstration, even since his comming home: Oh this is a mercie to his highnesse in particular, to the land & realme, all us in generall (interested in him) past expression. C.chiefly whē I consider how unworthy we have walked of former mercies, how like these nine clensed lepers, we have beene (b) unthankesfull, how there isat this day a controvercie, whether God is more mercifull to us, or wee more sinfull against him: we wounding the Lord with his own weapons, abusing our peace & plentie, & all other Tallents, as Bawdes & Panders to uncleanesse, as fuel to the fire of our licentiousnesse, as if a whorish woman should with these Jewels & love tokens she receives from her husband, mantaines an adulterous lover or a favorite with these lands & revenues he hath received from his Prince assist & animate a professed rebell, wee employing still Gods favours in the service of sinne & satan, our sinnes like Ierusalem, yea like (c) Sodoms, pride, idlenesse, fulnesse of bread (yea & fulnesse, foulnesse of drinke too) extortion, oppression, increasing and springing with our blessings, the sins of every countrey, the German druncknesse, Asian luxurie, Cretian lying, Carthaginian perfidiosenesse, Italian wantonnesse, Iewish usurie, Turkish crueltie, the French complementall formality, with the vices, & vanities of every other Nation, meeting in our land, as in their Center, entertained & retained (as Lawyers their Clients, Physitians their Patients, Noble-men their jesters & fooles) because they bring lackes to our Milnes, pleasures to our mindes, or profites to our purse, &c. Yea withall, when I ponder too, how little use we have made of the Lords judgements, plagues, pestilence, dearths, inundations of waters, sicknesse, diseases, deaths of the Honourable, of the Martiall, of the Senatour, & of the (d) Counsellour, that have beene taken from us: but chiefly the eclypsing of that bright sun, that once shined so gloriously in our hemispher, th'death of that

b Luk. 17.16.
27.

c Ezech. 16.49.

d Ezecl. 3.1.23.

our

our Illustrous, & farre famousd Prince *Henry*, as greivous to our hearts, as the death of that worthie (e) *Mustapha* was once to his Martiall Ienisaries, or the death of that noble *Zisca* to his zealous & valerous Bohemians: of whose death (in not dying since to any finne, as humbled by this judgement) we have made so little use, that by our greivous provocationes, and as a just punishment of our former ungratiouse ingratiudes, in the absence of our Prince, the Lord having lately the Ball at his foote (as hee hath ever) to goale it to our griefe, whereas hee might have brought on us now stouping plague indeede, and have payed us home once for all, by many meanes (which I leave to all Christian hearts to excogitate) yet when wee experimentally see, that as in the first creation, hee hath brought light out of darkenesse, good out of our feared evill, glory to himselfe prayses to his Majestie, as before prayers, for the preservation of our thrice honoured Prince: Is not all this the Lords doings, and it is marvailous in our eyes: Oh if *David* and his Nobles were thankfull for the mercies towards their *Solomon*, the instrumentall builder of their materiall, let us be thankfull for our *Solomon*, the builder of the spirituall Temple, the propagator and continuuer of true Religion, the planter of Gods true worship, the supplanter of Idolatrie. If *Can* bee avenged seven times, then *Lamech* seventie times, said that (f) Polygamist. If the Iewes have cause of gratulation seaven times for Gods mercies towards their Church and Commonwealth: Kings and people; wee have occasion seventie times seven times. If the underlong of *Davids* Psalmes, much more of our spirituall Hymnes may well runne in this torrent to the God of mercies, for his mercie endureth for (g) ever.

Oh then let all of us this day, this houre, with our mother great Britaine, by all meanes expresse our thankfulness, by our rejoycings in the outward and inward man. Blow with your Trumpets as in the new Moone, strike your Drummes, advance your pikes, (I wish I could say as in England, ring your Bells) make your bonfires, sound your Cornets, display your Banners, charge and discharge your Guns, apply your powder, make good use of Match, or as more certaine, use your fire lockes, march like Martialists, daunce your measures as *David* did before the Ark: Let the day of our preservation from the pow-

^e By the malice of Roxana, cut off by his bloody father Solymon in any great thing that happens, the proverbe is, *Mustapha* is dead.

^f Genes. 4. 24

^g Psal. 136. per
iustum.

der treason, of the Coronation of our King, the reduction of the
Prince, beto us as the Lewes (b) Purim, let them be writ in red Let-
ters, inserted in our Calender, but for ever these mercies with their
memorials, let them be (as Moses commands (i) Israel) be ingra-
ven (better then in Brass and Marble,) in the Tablets of our
gratefull hearts, perpetuated traditionarily to our Childrens
children : Let our Hearts, Lives, Loves, Votes, Voyces, Tongues
Soules, Spirits, joyne with all the blessed Quyre of Angels
in Heaven and Saints in Earth, for all his mercies, to prale
the father of mercies : the God of spirits. To
whom bee honour and glorie of us and
in all Churches for ever, and
ever. Amen.

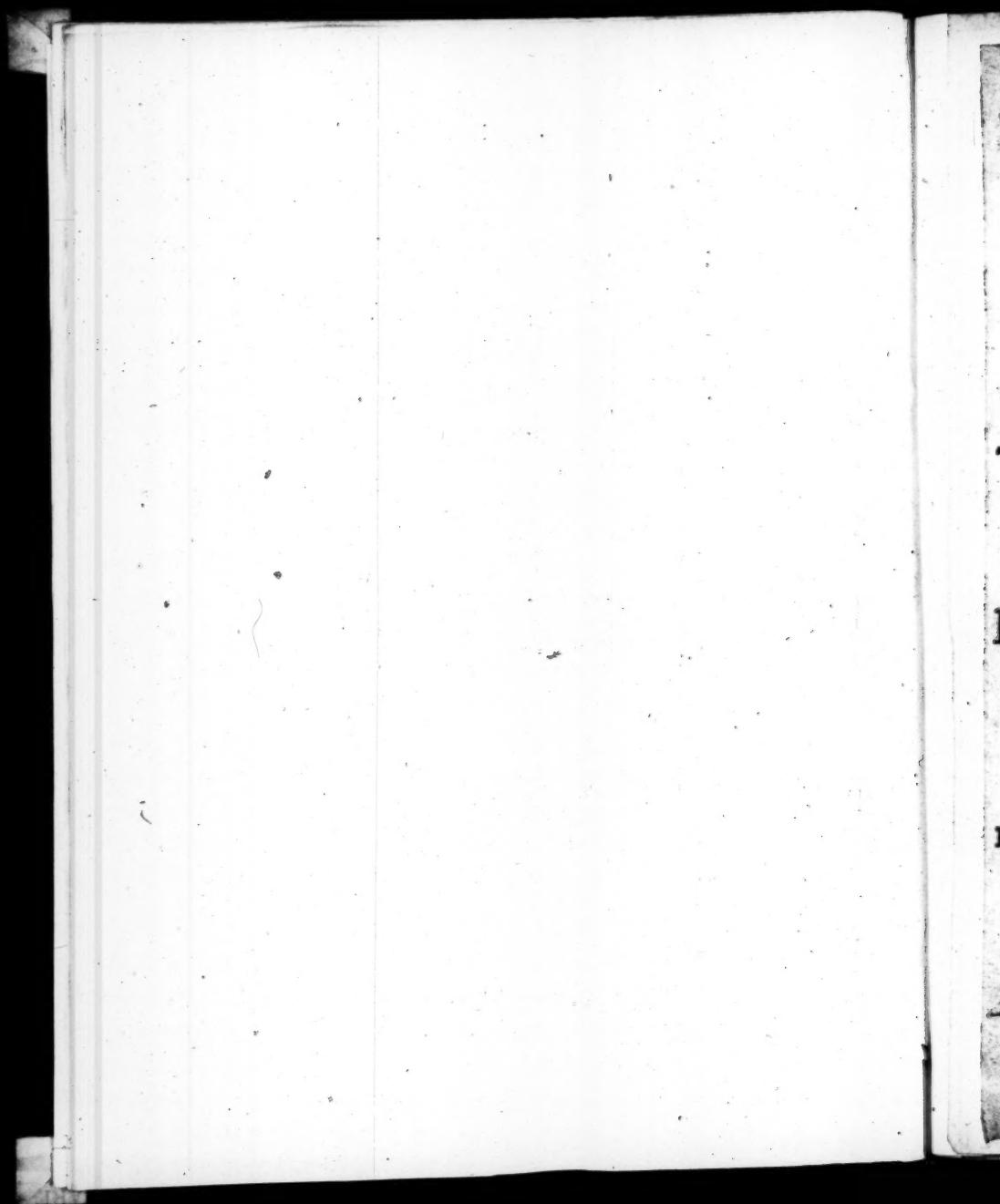
1414

FINIS.

ERRATA. *Sic Cetera*

1. *Ianuu*, for *Ianus*, pag. 9. post litteram f. 2. *operative*, for *operative*, p. 12. initio paginae.
3. *God*, for *good* ibid. 4. *Bennison*, for *denomination*, initio pag. 20. 5. *Eusebius* for *Eusebius*, initia pag. 24. 6. *of*, for *of*, pag. 43. *Seck*, 6. *lit* (c) pag. 46. in fine *scilicet*. 6. *theses* *wardes* *must be addid*, post *verbum Queenis Mary*, with many moe, doe *symphathize* one with another and hang togather like burres. 7. *Zinick*, for *Zurick*, p. 51. post *lit*. (y)
8. *walked*, for *wasted* p. 53. post *lit* (b) 9. *Menius*, for *Menius*, p. 59 post *lit* (q) 10 pag.
26. in *hus*, *hus* *they*, for *they* *hus*, 11 p. 97. *prolonging*, for *prolonging* post *lit* (f) 12.
9. *primates*, for *principes*, *linea prima* 13. p. 104. post *lit* (u) *bewitching*, for *butcheiring*
14. p. 104. *Zapitus*, for *Zapitus* post *lit* (f) 15. p. 110. *milk*, for *milkie* post *lit* (w) pag. 111.
in *lit* (n) is *it*, for *is it*. 16. pag. 136. *chuppe*, for *chirpe* post *lit*. (z) 17 p. 138. *initiation*
or *for initiation* post *lit* (p)

In the Margin also there be some main defects which yet with your pen may be cured. pag. 25. (x) *Bolsecus*, for *Bolsecu*, p. 33. lit. (q) *Magnitius nigra*, for *Mira*, pag. 150. lit. (f) adds in intolerable pride, & delusion where Caesar make it as *Pelargus* of the p. 93. lit. (l) *Hexaplin* in *Lucadum*, for in *Lucodium*, with some other of less moment.



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By STEPHEN IEROME, Domestike Chaplaine to the Right Honourable Earle of Cork.

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B.2.

TO THE VVORSHIP-
FVLL, HENRY WRIGHT, ESQVIRE,
Soveraigne of the Borough and Corporation of
Tallaugh : together with Master Recorder, the
Burgesses his brethren, with the whole bodie
of the Corporation of the English
Plantation there adjoyning.



Entlemen, and my Christian friendes, &
welwillers, as this Text from which I ex-
tract this Gratulatorie Tractate, (as is
well knowne to the best and most of you)
was sent me to preach upon, the very day
before our solemnities, by Gods prou- a Gen. 27 v. 20
idence, and the choosers prudence, com-
ming to my handes speedily without much seeking or searching,
like (a) Jacobs Venison, so I have as I could on a suddaine, like
your running banquets, catered and cooked it, (Rebecca like)
however not costly, and curiously (for time permitted not) yet
so cauteiously (though cursorily, that if you have not left or lost b Numb. 11. 6.
your spirituall gust (as (b) Israell was once cloyed even with
Manna it selfe) these my mentall dishes added to your corporeal, c Omne natis
shall be (which is the Cookes chiefe commendation) both whole- p nctum qui
some and (c) toothsome. And now as the chiefe of you in this misericordie dub-
place, as the head and eye, and mouth of the rest sent & lent me d Mat. 25. 14
this Scripture, as that great Master in the (d) Gospell, put forth e.

The Epistle Dedicatore.

his Tallents to his servants, to occupie and trafficke withall till his comming; so by labour and industrie, vehement and violent (perhaps) for the time, desirous to be found neither unfaithful, nor unfruitlefull at the great Auditory. In the summoning of my best powers and spirits, by paralelling, uniting & annexing other Scriptures, as digging in those best Mines, I haue reigned this treasure as you see, which as a cake from your owne meale, as the flowre of your owne Corne (grinded onely by my Milne) I haue sent you home, as your owne: bagged and wrapped up, in these printed sheetes: And indeede as these lucubrations were first hatched at your motion, and by your meanes prest abroad thus publicke souldier-like, to doe service to their Prince and Countrie; so, of whom shold they haue a specht and respect, but from your selves: from whom they haue both their first trayning forth, and their principall pay? Besides as at my first planting in these parts (by the minde and meanes of our ever Honourable Earle) the very Nerves and Sinewes (under God and his Majestie) of these partes, with the Eagled eye of his farre famousd wisedome, ever vigilant (as a noble Centinell, for the spirituall aswell as temporall good of these Plantations) I was at my first arrivall, (comming over with my Honourable Meceenas the Lord Beaumont Viscount of Swords) here first desiredly entertayned, and by some of you ever since (till now) lovingly and liberally retayned amongst you: I see not but that, both in reason and religion, you shold receive the first fruites of my publike paines, since you haue already payd for them aforerhond by your pension. Moreover since I am here, a stranger amongst you, why may I not challenge for these my mentall issues and legitimate of springs of my understanding part, the priviledge of our England, graunted to the corporeall issue of the poorest Parents, to be cast on the charges of the Parish where they were borne? Lastly, you know it is our Irish fashion, (as indeede in many things we are too much byberalified) to expose our Children to foster-fathers: in which stremme of custome, (though corrupt)

The Epistle Dedicatorie.

corrupt) I now swimming, as carried with thy time & (e) tide,
as providing manie strings for one Bowe, least some breake; I ^e Omnia secum
have chosen manie fosterers to one Orphane, & though it be not ^{venit & unda} rapis,
so worthy that you should contend for it, (as some Cities were
said to doe for Homer) yet such is my judgement (or opinion) of
you all that love me in truth, & for the truth, that I thinke the
meaneſt of my friends (in the leſt bound) in Town or countrey,
to whose ſtrong loves to my perſon and profeſſion I am indeareſt
& indebted) worthie enough to cheriſh this fruite as they have
demonſtrated their affections to the Tree. But to leave this deſ-
cant) which perhaps with ſome that can finde a knot in (f) a ^f Nondum in
bulrush, may ſubject me to conſtruction) as your deſires & mine
ſympathize and concurre with our beſt hearts, & affections, po-
wers and performances, to congratulate with all true English
hearts (that unleuited & unleavened from Rome) are loyall to
God, & to Cæſar, this double bleſſing, (as two ſtreames meeting
in one brooke, to make our joyes brimfull from one Ocean and
& fountain of mercie. Firſt the merciſfull marvaileous &
miraculous paſteſion of the breath of our noſthrils, our Sovereign
King, with the Peeres, Nobles, Prelates, & whole body of
the Land, together with the Gospell & Religion, from that hel-
liſh, horrid, barbarous, bloudy (had it beeene effected as affected)
Popiſh powder plot: as it's christened & cald. Secondly his pa-
ſteſion hitherunto amongeſt us, as the very Atlas & pillar
under the ſupreme Majestie of Heaven, of our Church & Com-
mon-wealth, as alſo the ſafe reduction of our Illuſtrious Prince
from Spaine, anchored & fixed here againe, in his own countrey
the English Court, every way as ſound, as at his departure, in his
body, ſoule, ſpirit, ſo calming & baming our grieves for his
abſence in the miſt of the fluctuaſions of our feares, bleſſings
great & unſpeable, in which we here diſperſed in this land (as
the Christian Ieves once in Asia, & Pontus) even from Ulſter
to Connacht, as all in great Britaine, even from Dan to Beer-
ſheba, from Barwicke to Dover, from Edenbrough to the ut-
moſt

The Epistle Dedicatory.

The want of vid & Salomon: 2. & as you that were the heade (imitating
bels, one of our Limericke, Toghell, & other well governed places, who set you a
Irish eye sores, & ear sores: copy, & gave you a perfect president) were not wanting by
beldy Bellona your cares & coits, your paines & providence, by feastings, fe-
battering our stivities, discharging of Guns, advancing of pikes (for you can-
bels & our bel- not ring (g) Bels, unless you had them) Bonfires & other so-
frayes: our lemnities to testifie your affections: after which motions also,
Townes & our the countrie moved by their presence, approving, not emula-
Temples, laying them as level in many places as ting your performances: so I thought in my willingnesse of spirit
Romæ did Car- though corporeall weakenesse, as you know, not to be behind hand
thage, the in acting my part according to my place, & profession, dischar-
Greekes Troy, & Thus Ierula ging my conscience, my calling, always in judgement & pra-
& the great- tice, approving, delighting in, as desiring that best of Musicks,
test object of the harmony and wished correspondencie betwixt Moses and
pittie my eye Aarón, David & Nathan, Salomon, & Zadocke, the sword
ever beheld: Oh & word, the Magistracie & Ministry, powers Civill & Eccle-
that God wold siasticall for the performance of any good worke, Morall, Politic-
stirre up some ical, or Religious, of pietie towards God, of Charitie or Christia-
Eras, & New- nite towards man.
monians to repaire & repayre the
ruines of the

In which golden yoke, as you Sir (h) have begunne to draw, that are as this yeare, our Annuall Soveraigne, subordinate to three other soveraignes, (as I tould you when you were installed in your place) First to God the soveraigne Monarch of heaven and earth, by whom Kings (i) Raignt, & from whose ordinance is all rule & authority, all superioritie & (k) subordination, in all conditions, Secondly the Kings Majestie the Lords high Steward & Vicegerent over us our terrestriall (l) God. Thirdly, to the R Ho. Richard Lord Boyle, the Earle of Corke the prop of the Soveraigne. these parts our best (m) States. Muisician, under his Majestie, to tune all right what's disoynted, & luctaite: our (n) stass. physician to purge out our worst humors, and preserue us in sound

De harmonia Politica, Aris, lib. 3. politie, cap. 3. a Quomodo convenienter Medicus, Minister, Magistratus, vide apud Berchorum, in suo tractato Moral, l. 4. cap. 28. pag. 106. 107. 108.

loyaltie

The Epistle Dedicatori.

loyaltie to our Prince, & love & unitie amongst our selues, as our whole countrie who findes the sweetnesse of his prudencie & prouidence, so improued in publike & privat, for the peace & prosperity of all in generall, & of every one in particular, cannot but subscribe unto & acknowledge, unlesse blinded by papisticall prejudice, or possesst with that hellish Hagge, the Devils eldest daungbster Enuie, or his grand-childe detraction: I say, as you even already haue by your bountie, prouidence, & circumspecti-
on, giuen some good glimpes, & promising prologues, of your succeeding government; so all that I will recommend unto you, at this time, for incouragement or further direction is this, Per-
ge pede quo cœpisti: Spartā quam nauctus es, hāc orna, I, bo-
ne: virtus quo te tua vocat, I pede fausto: goe forward as you haue begun: do not extremo actu deficere, faile not in your last part, for the (o) end is the perfection of every worke, both morall o ^{Time & ho-}
& spirituall. The praise & the palme of every race that's at chei-
ued, whether performed by man, or beast, horse, or greyhound, is not onely speed of the hand, & then to lagge and dragge in the midst, but truth to hold out to the end, though the course be long & strong. It's nothing for a new Beesome to sweepē blane, for a new knife to cut sharpe, for a new seruant to be in anfrious, for a new Bride to be louing, whilſt it is honie Moone: for a people to be new fangled of a new preacher, as the Iewes were of Iohn the (p) Baptist, as children are of flowers, & after to throw them a- ^{Mark 3. 7.} ^{Luke 3. 7. 3}
way, & reject them, as the Iewes did. (q) Samuel, (r) Ieremic, ^{q 1. Sam. 8. 5} ^{r Ierem. 18. 18.}
yea to hang & heade them, if they could, as Herod did with. (s) ^{r Mark 6. 20.}
Iohn. I could apply this to the Magistracie, but verbū sat, &c. ^{27.}
a word (a winke) is enough to the wise. Continuance & perse-
rance crownd every action, therfore let your last workes be bet-
ter stell them the (t) first: (u) Aclimous Garden) let your last ^{t Rev. 2. 19.}
fruictes relleſh the ripeſt, the sweeteſt, reſerue your beſt Wine for ^{u Ps. apud Joba,}
you last (v) feaſt, uſe aright thoſe falſces (w) magistratus, thoſe ^{cap. 2. 10.}
rods of rule fetcht from the Romanes, thoſe worthy Patriots fa- ^{w Apud Livii}
mouſed by all writers. Uſe aright as I publikely preſcribed you, ^{o Penſellam,}
those

The Epistle Dedicatoriē.

x Zeb. 13. 7.

of fōods of beaute, and of (x) bands, in the right mixture of
merrie and justice (as of white and red in the damiske Rose) I
will not give you now, Cramba bis costa, Coleworts twice sod,
only thus much: Vindicate Gods glory upon Drunkards, Swea-
vers, Idolaters, profaners of the Saboth chiefly, against these Cor-
morants (or Coratōrants) that forestall the Markets, inhaunce
the price of Corne in grosse, (and so purloine from the poore: so
the bellies of the poore shall blesse you as they did (y) Iob. Stand
y 26.29. 13. for God, aswell as for Cesar, as did (z) Moses, (a) Nehemiah,
Exod. 32 v. 29
Levi. 9. 23. 24. David, Iosiah in Scripture, Iustinian, Gratian, the two Theo-
dōsi, Cōstatine, in histories, in whose glasseſ ſee your own faces:
41. verſ.
a N̄hem. 6 v. e. knowing that a Gouvernour muſt bee cultos utriusq; Tabulæ,
10.11. & chap. 13. v.11. 25.17. having oculum cum Sceptro, an Eagles eye, & a Lions heart,
to ſpie, redreſſe and remove (at leaſt the mulcts reprove) ſinnes
both againſt God and man, in the breach of the firſt and ſecond
Table: otherwayes (as in the Churche & familie, ſo in Cities &
Corporations, in the common-wealtheſ) the ſins of inferiorours un-
tutored, unpunished not corrected are ſet upon the ſcore of the
Superiorours, as the ſinnes of Elies ſonnes, were the taxations of
Eli the (b) father, as indeede if the garden be overgrown with
weedes, the Corne with Tares, wher's the fault, but in the Gar-
diner, and in the Husbandman? But hoping that you, and all
that ſhall ſucced you, here in the Magistracie, (as we in the Mi-
niftrey, and Maſters in Families) will have a care on the mayne
chance to wash your hands, (not in hypocriſie as (c) Pilate) but
c Mat̄. 27. 28 in ſinceritie, as once (d) Paul, free from bloud of all men, in
d Act̄. 20. 26. Gods great day of retribution. I reſt

To all and every one of you, even in that
nature you are to me, and to my
Minifterie affected.

Stephen Jerome.

TO THE INGENIOVS, (INGE-
nuous) Judicious, and well-
affected Reader.

Rot to such I purposely write, as my Leaves and
Lines come from such, so they tend and bend as
to their right Center, to such a spirit, such lettie,
such lippes : to such (if to such anie needes) I
satisfactorily apologize, that if ever the Proverbes proved
true : that Haste makes waste, as the hastie bearing Brach,
brings forth blinde (a) whelpes ; they are verified in me,
who sent out these lucubrations (or rather not as active
but passive have them) by impotunitie prest from me,
from the Pulpit to the Presse, even by hasty extusion, as
Israel out of (b) Egypt, to our Church and Commonwealth,
only with their staffe of sweettie, in the hand of
humilitie, travellings as holy Pilgrimes, desirous of compa-
anie, to the heavenly Canaan. Yet even in this hasty, for
outhe that I am conçious to the contrarie (without any
sister end to speake unphisically) loaden both with Israe-
lites Jewels of Theologie, and Egyptian Jewels of Hu-
manite, which according to (c) Auguſtines allusion, I bor-
rowing from the Pagans, the usurping unjust possessors of
them, have used in the service of the Saſtuarie. If anie
marvell why by so manie Marginall quotations ; I lay so
much Lace on this Sute, (which futes and fuethe onely as
Gods (d) Orator, for the heart) and runne this descaut up-
on the plaine Song of a gratafull heart, (the English-Irish
Harpe, which with all the strings of affections, I desire to

a. *Cavis festinas
cacos paris Casu-
los.*

b. *Exod. 12.32
34.35.*

c. *De Civit. Dei
de doctr. Christi
& aliis, &c.*

d. *1. Orator, u-
tinam exorator,
ut olim Paulus.
2. Corin. 5.19. &
Molit Deus. 5.
29. Et Salomon
Prov. 23. v. 26.*

To the Reader.

Tune) my answere is readie, and satisfactorie: First, that I never knew anie such discrepance betwixt Humanitie and Divinitie, the great booke of Nature, and the little booke of Grace, the World and the Word, as by uniting them, as many have done before me, in naturall and symbolicall

e Inter partes, Ambrosius, & Basil in Hexa- meron, Augusti, nos de Canticis Dei, & Lodovi- aus Vives inter- pres: praeceps in libr. de verit. Christi. fidei. In- ter Scholasticos, Aquinus contra Genites, Rai- mondus de abu- de, in Theologia naturali: Brad- wardinus de cap- ja Dei, & Vale- fuis de sacra phi- losoph. inter no- frates, Morinus de veritate Reli- gion. Augusti. Eu- gebinus de peren- nis philosophia. Zanchius de ope- ribus Dei. Alfred in Theologia na- turali. inter Fa- therby his A- theomastix. In- ter Papas Ge- monianus. sum- ma exemplorum Berchorius in re- ductoria.

(e) Theologie, I should feare to marre the Musick: since indeed a holy heart, and sound braine, that in , by, and from the creature glorifies the Creator , knowes how to delight his Soule from them in an harmonious comfort, more ravishing and restreshing , then any Lidian Doricke, vocall instrumentall straines , from an *Orpheus Amphion* or *Ariion*. Secondly, since Divinitie is a Mistresse as the Fa- thers allude, and our Moderns conclude, and none denies, but *Ignoramus & Dutman*: I see no reason, but this Sarah, should have her *Hagar*, this *Rebecca*, (according to the English, Irish, and French fashion) should not goe abroad thus publikly without her hand mayde (f) Humanitie. Thirdly, I know I write, as in a curios, a carping, catching age, so manie Readers, so many Controulers of Magnifi- cate, Correctors of the Presse, everie Sonne to Master Shal- low, presuming to be another Joseph, or Julius Scalliger, a Cato censorius, a critical *Aristarchus*, (or starke Assie !) I know too, some in envious Spicene or emulation to the worke, or the writer, will doe with us as Mice or Rattes doe in walles , or as Hunters and Hawkers in Quicke-sett hedges, they will make holes in our Coates, gappes and fippes in our best connexed and contected Mennall fortifi- cations , where they finde none, or if they finde anie, they shall be as knots in a bulrush: Now if any carpe-fish desire to nible at my Lines, with my fairest and freest Baytes, hec- dustria.

f Of the lawfull use of Humanitie Bishop King at large in his Lectures on Iones: M. Aquinus, in his Brotherly Reconcilment: yet limited by Master Taylor on *Titus*, *Comment.* in cap. 1.7.12. How faire to be used in Sermons. *Leges de his plura apud Augustinum*, libr. 2. de Trinitate in *Priamie* Tom. 3. pag. 260. Et Alfred. *Theolog. Natural.* part. 2. pag. 247.

shall

To the Reader.

shall swallow the Hooke also of some Authors, to make him gut-sicke or gall-sicke. If *Momus* or *Zoylus*, *Bavimus* or *Merimus* will needes cast his Satyricall squibbes, vent his sulphurous powder, I have here set him fayre markes, to bee spurt and besprinkle, *Augustine*, *Ambrose*, *Hilarius*, *Bernard*, together with *Orators*, *Poets*, *Historians*, *Philosophers*, chiefly *Aristotle*, *Albertus Magnus*, *Plinie*, *Vincentius*, *Isidor*, *Aelianus*, and our Neotoricke *Simon Maiolus*: These let him hit and hurt, wound and phlebotomize if hee will thorow my (*) sides: and moe * The like to
this hath that
resolute french
Montaigne in
Essays.

then these I had afforded him: had there not, in this my voluntarie exile, from mine owne *Urbica*, beene a *lea*, be-
twixt me, and my Bookes, as betwixt the Artificer and his
Tooles: those gleanings (wanting mine owne *Harvest*)
which I have, as the Prophets Axe but (g) borrowed, as ^{g 2. King. 6. 9}
the Crow her (h) plumes, in this little bookish countrie, as ^{h Apud Aesop.}
I could, I have squared, hewed, and trimmed this Scrip-
ture with them. My chiefe Librarie indeede being that,
which is living, and walking, carried about with mee, as
Byas did his (i) goods, by that portion of memorie, for: <sup>Omnia mea
mecum porto.</sup>
which, I am thankefull to the God of Nature, as my
chiefest Treasurie. I have extracted the most of my illus-
trations and amplifications, in which though I may per-
haps pinnantly fayle in some particular quotation, (as
what memorie can retaine, containe) all that he reades,
but as water out of a vessell something leakes; I crave the
Candid censure, of the Ingenious and Iudicious: chiefe-
ly since the opportunitie of the subject, and the importu-
nitie of some of my chiefe auditors and friendes, did
hardly permit, a second Synopsis or Survey, to likke and
polliſh these Embryos, as the Beare is said to forme her
(*) whelpes, and *Virgill* to frame by continuated paines * *Lambendo
his exact Aeneidos*: being limittted within the Circuite of *effingere*,
a verie small time, as hundreds can witnesse (besides Sab.

both

To the Reader.

both-labours and weeke Lectures) both for the preaching, penning, inditing, writing, and Presse-fitting, these my Mentali issues; which if in my absence from the Presse they incurre anyt stains, by misplacing, misprinting, transpor-
ting wordes or syllables, in Leafe or Margent, as my for-
mer Bookes have beeene (k) used to my no small grieve,
and *Priscianus* despight: Candedly, let the right Saddle
on the right Horle: which in equitie and huma-
nitie desiring, with these Persian pa-
per presents, I present thee my
best affections.

The Authors Apo- strope to his Booke.

- 1 Booke, to the Court, there free commence thy Suite,
Admittance plead thy Prince, to resalute :
- 2 Which graunted, cordially congratulate,
His welcome home to Peeres, Plebeians, State.
- 3 There with therest, thine Io pæan sing
For his arrivall safe, (chiefe for thy King)
- 4 Praye heavens Blest Centinell, whose eye did watch
To keepe them, (us) from Powder, Plot, Fire, match.
- 5 And if some scoffe, thou out of season came,
(As snowes in Summer, or in Harvest raine,
- 6 Or as some pardons, executions done)
Apologize, it's well thou camest thus * soone.
- 7 Since all that Time, which lent thee speaking breath
Thou staidist for presse, well nie, till prest, to death;
- 8 Yet lame (a) Mephiboseth, thou bringst a heart,
Better then Ziba, though he act first part.
- 9 Say more, how Tyme, so clipt, swift Fames, fliz wing:
That till Novembersift, the scarce did bring
- 10 Those gladding newes, to our Hibernian coast,
Of Charles returne, which we desired most.
- 11 So oft our trusts were voyd, so guld our Ioyes,
By syng (Lying) Fictions, Newes, Tales, Toyes
- 12 So fluctuate we were, twixt Hopes, and Feares,
As feathers pendent, in the windes, and ayres:
- 13 That Hearing truths, by common votes, shoutes, cryes,

* Est aliquid
prodire tenus si
non detur ultra.

a 2. Sam. 16. 36.
4. chap. 18. vers.
24. 25. 26.

We

We scarce durst trust our eares, without our eyes :

14 For even when Prince was come, Plebeian crew
Vox populi, cries still, too good for true :

15 But when trueths Trumpe, by vulgar breathes was blowne
Our Ioyes reviv'd, as out of Feares dead sowne

16 As when hot Phœbus gleames, to life doth bring,
Hymenis dead seeming (b) infects, Batts, in spring

b Sylphe Culex
Scarabæi Cicada
caucri, sepius
mori & revi-
viscere censem-
sur ab Aristot.
anim. lib. 8. c. 17.
Idem affirmat
Vincen. de Pu-
licibns lib. 20. ca.
151. Idem Isidor.
lib. 12. cap. 8.
Aelian. lib. 2. ca.
29. De Natiis
alijs de alijs infer-
ti. a.

17 Our Sunne rehines from that eclypsing cloud,
Of doubts, and dangers which her lightes did shrewd,

18 As out of fearefull dreames, in which she slept
Our Irish Muse, wakes, laughes, who earst had wept

19 In Cyntheas circuite. (Circle of one Moone)
Mournefull Melpomine, mirthfull is become

20 And now as nimble Corybant she prauinceth
In our Ioyes Iubilces, she friskes, Trips, daunceth,

21 That ancbored in her Port, she safe doth rest,
Fre'd from windes, (waves) of doubts, which tost her brest

22 And with a foote as swift as Pegassus,
To mother Albions coast, to scattered us,

23 Swarmes from her Hive whom Tyme Hibernifieth,
Live King, Live Prince, our glad Thalia crieth :

24 Let after ages, Cæsar, Charles, enroule,
Their names, Fames, facts, Fates in eternall scroule.

25 That in their Nestors yeares, desired dayes,
Our poore Plantations, may their hopes (helps) rayse

26 Whose Times expir'd, above the Planets Seaven
(As they plant us) great Love plant them, in Heaven.



IRELANDES IVBILEE, OR JOYES IO PÆAN.

I. Chron. Chap. 29. Vers. 20. 21. 22.

20 And David sayd to all the Congregation, Now blesse the Lord your God. And all the Congregation blessed the Lord God of their fathers, and bowed downe their heads, and worshipped the Lord and the King.

21 And they sacrificed sacrifices unto the Lord, and offered burnt offerings unto the Lord on the morrow after that day, even a thousand Bullockes, a thousand Rams, and a thousand Lambs, with their drinke offrings, and sacrifices in abundance for all Israel.

22 And did eare and drinke before the Lord on that day with great gladnesse, and they made Salomon the sonne of David King the second time, and annoyncted him unto the Lord to be the chiefe Goverour, and Zadok to be Priest.

SECTIO. I.

The Preface or Prologomena to the whole.

AS we have heard by true, certaine, and infallible report, the newes of the Prince his arrivall, which we most delighted, most desired to heare of all others; in which before time we were wonderously devideed and distractred betwixt hopes and feares, as a Ship driven too and fro with contrary windes and waves, by reason of the uncertainty of rumors and flying, (lying) faire: every man speaking as he would have it, Fama malum
quoniam velocius ullum. rather then as the truth was, as they were well affected or infe-

ſted, demonstrating themſelves (as the Damosell told Peter) their very tongues bewraying them, ^b as *Sibboleth* & *Silboleth*, diſtinguished betwixt *Ephramites* and *Gileadites*: as the proverbe is, As the man is thinking, ſo is the Bell ſtill ringing. As now (I ſay) it is certainly writ, and fixt on the columnes of truth, that the Prince is proſperouſly and ſafely, (in the outward and inward man) arrived out of *Spain*, to the *Engliſh* Court: of which we have ſo many tellimones from ſuch a cloud of eye & eare ^c witneſſes, as the Apoſtles and Disciples had (to the exhilarating of their formerly ſadded ^e hearts) of the reſurrecſtion of their Saviour. he now being more incredulous then that *Didymus*, ^f which will not beſeeve his eare, in that which is *vox populi*, without the ſight of his owne eye. So as we alreaſy have ſolemnized his arrivaſ with our heartieſt gratulations; we are here againe assembled to reſolemnize it, and to reue our commemoraſtions, by the addiſon of another ſucceſſing (exceeding) mercie: the merciſull, marvailous, and miracuſous protection and paſtevaſion of our Sovereigne King, our now Illuſtrious Prince, our Noble Peſtres, the reverent Prelats, the Gentrie, the Cleargie, the Comonaltie, the whole body of the Kingdome, our lives, our wives, our Children, together with the Gofpell and Religion, who all at one blowe had periſhed ^g in the Powder Treafon, had that fatal blowe beene given, that was intended: which blowe the Lord Protector of great Brittaine, the Watchman, Centinell & Shep- an arrow from heaſe, he threw heard of ^h our English Israel, prevented, by putting a manacle on the bloody Traytors hand by a ſpeciall and pecuſular paſtide, the airc crying, even in an iſtant, as once a hooke in the noſthrils of *Sannacharib*, *vic̄i*. Thoſe haſt overcomē, ⁱ Galilean. ^{apud hiflor. tri.} of the Apoſtate *Julian*, ^m when they in their damnable reſoluti- on, intended miſchiefe to the Churche and people of God. To teach all the proud, peſtilent, and perverſe ſpiriſts of the world, what it is to kick againſt the pricke, ⁿ ſwim againſt the ſtreames, for fleiſh and bloude, to contend againſt God, ^o who ſitting in the heavens, knowes in a trice how to conſound them, and their de- caiſſes, to crush their Cockatrices eges, to ſweepe down their Spiders webs, to breake them as a potters vefſel ^p, as eaſily as a braſen head breakes in fitters a head of glaſſe, ^q all their Counſels, plots, projects.

^b *Mark. 14.17.*
^c *Judg. 1.12. 5.6.*
^d *Oculati & au-*
^e *riculares testiſ.*
^f *Mark. 27.7.7.*
^g *9.*
^h *Mark 16. v.1.2.*
ⁱ *6.7.*
^l *Luk. 24.36.41.*
^l *John. 20. v.25.*
^l *We had loſt,*
^l *rem Regem,*
^l *guzim legem,*
^l *Regimen Reli-*
^l *gionem.*
^l ** Pſal 35. v.1.*
^l *b 2. Kings. 19.*
^l *28.*
^l *2Eth 7. v.9.*
^l *k Numb. 23. v.6.*
^l *7.8.*
^l *1Neb. 6.14.*
^l *m In his warre*
^l *with ſaper the*
^l *Persian King,*
^l *wounded with*
^l *an arrow from*
^l *heavē, he threw*
^l *his bloud into*
^l *the airc crying,*
^l *even in an iſtant,* as once a hooke in the noſthrils of *Sannacharib*,
^l *vic̄i. Thoſe*
^l *haſt overcomē,*
^l *apud hiflor. tri.*
^l *of the Apoſtate Julian*, ^m when they in their damnable reſoluti- on, intended miſchiefe to the Churche and people of God. To teach all the proud, peſtilent, and perverſe ſpiriſts of the world, what it is to kick againſt the pricke, ⁿ ſwim againſt the ſtreames, for fleiſh and bloude, to contend againſt God, ^o who ſitting in the heavens, knowes in a trice how to conſound them, and their de- caiſſes, to crush their Cockatrices eges, to ſweepe down their Spiders webs, to breake them as a potters vefſel ^p, as eaſily as a braſen head breakes in fitters a head of glaſſe, ^q all their Counſels, plots, projects.

projects and conspiracies, perishing as an *Embro*, withering as the grasse on the house topp, dissolving as the waxe before the fire, (r) as the snow before the Sunne, and scattering as the dust and chaffe before the winde. (s) There being neyther power nor strength against the Almighty, who can turne even the wisedome of a Friary and Iesuited *Achitophell* (t) into folly, and the curses of the great *Balaam* of Rome, against his Christian Sion, (v) into blessings: he that rules in heaven (w) laughing all the enemies of himselfe and his Church to scorne, the holy one of Israel (as appears in the experience of this day) having them in derision. It being as probable, as possible, for that *Antichristian* man of Rome, according to his projects and the *Thrasional* bragges of his *Canonists*, and *Gnatonicall* claw-backes, to depose Kings, dispose kingdomes. (x) unlesse the Lord first depose them, as he did *Saul*, (y) *Balthazar*, (z) and *Nabuchadnezzar*, (a) using him as he did *Tamerlane*, and *Ashur*, (b) and now the Turke, as the rod of his wrath; as the Judge and the Shiriffe may use a hangman to execute felions, as God himselfe hath used the Divell to torment the first King of Israel. (c) I say unlesse God let loose his chained mattives whether Turke or Pope, to the punishing the sinnes of the King, or of a Kingdome, all their a tempes against the Lords annoynted are but to fight against God, as the *Centaures* & the old *Gyants* in the fable, were said to wage warre against *Jupiter*. (d) They may aswell endevour to turne the Sea to dry land, to turne *Jordan* backward, (e) to plucke the Sunne out of the firmament, yea, God himselfe out of heaven, as to pull any Christian King, Gods Lieutenant and Vice-gerent, (of Gods setting and planting) out of his throne, unlesse they have (as the Divell sometimes hath, but the Pope never had) a speciall commission or permission from God, as a tryall of a righteous Prince, or the punishment of the reprobate. Oh well may Traytors, like them, undoe themselves by their doings as did *Absalon* (f) *Adonish*, (g) *Ahabia*, (h) *Sheba*, (i) the Romane *Cateline*, (k) *elianus*, (l) the French (m) *Biron*, *Lopus*, *Ravillack*, the Belgicke *Brownell*, our English *Squire*, *Parry*, *Babington*, the Romish *Carnet*, *Campion*, and these unfortunate English Gentlemen, as their owne call them, *Digby*, *Catesby*, *Winter Faux*, bringing as did *Iacob*, the bloud upon their owne head, which they thought to

r *Psf. 53* 6.7.8.s *Psf. 1.4.*t *2.5.M. 15.37.*v *Numb. 23.20*w *Psf. 2.4.*

x The Popes Sycophants make him believe, that hee may *deponere Reges*, as *Ieho-dida* did *Ahabia*, and *disponere regnos* whē he proudly deposēd King *Pipin* of France, with *Petrus deus Pe-tri*, *Petrus Dis-dēda* *Rodulpho* with such pranks astheſe.

y *1.Sam. 15. 26*z *Dan 5. 26.*a *Dan 4.34.*b *Ezai. 10. v.5.*c *1.Sam. 16.14.*d *Apud Lucianus in Dialogis.*e *Ptolom. Elisha*z *King. 2. v.14.*f *2.Sam. 18.144*g *1.King. 2.25*h *2.King. 11. v.*i *1.14. 15.*j *2.Sam. 20. v.*

22.

k *Apud Sainct.*l *Apud Plutar-chus.*

m See both

their tragedies

polished in our

English tongue.

*n. Nec lex a-
giior ulla est;
quam necis arti-
ficiarum pacire
sunt.*

*o. De Piranis,
vel Pyrali, vel
Pyrgoso. Plin.
libr. 11. nat. hist.
c. 36. Aelian. lib.
2. cap. 3.*

p. Indg. 5. 7. 31.

q. 2. Sa. 3. 27. 28

r. 2. Sa. 3. 20. 10

s. Math. 36. 52.

t. 1er. 22. v. 24.

28.

u. 1. King. 13. 30

v. 1. King. 21. 20

w. 1. King. 16. 26

x. Gen. 4. 14. 15.

y. John. 17. v. 12.

*z. a Servant to
the Duke of
Buckingham,
treacherously
betraying his
distressed Lord
to Richard the
3. Speed & Hol-
thambed in Chro-
nicles.*

b. Psalm. 23.

c. Iudg. 8. 7.

d. 2. Sam. 10. 19

e. Exo. 14. 25. 26

f. Iudg. 5. 21.

g. 2. Sam. 10. 19

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prayed: Prayed be the Lord out of Sion, which dwelleth at Jerusalem.

And sure the concurrence of these two extraordinary mercies: the reflecting on the one as by past; his Majesties preservation: the present fruition of the other; the generally well-communed reduction of our Illustrious Prince kept safe by that Benus Genius, or good Angel, who went along with him, as concordance with Jacob, (a) with Abrahams Steward, (b) and that Apocryphall Tobiah, and those Easterne Magi, (c) in all incident perils by Sea, and by Land, in the Spanish expedition; These two mercies, I say, meeting in one Center, as Chrystalline brookes in one Torrent, running to that Ocean and Sea of no-mercie, from whence they flow, should so water (as Nilus *vo creata*, (d) doth Egypt,) all the Israel of God; that they should cause even the most barren heart to be abundant in blessings, and fruitlefull in thanksgivings.

SECTIO II.

The division, or Logicall Analysis with the Theological explanation of the Text.

But not to make in these preparatory prologues, the doore too great for the house, nor the gates for the city, for some Cynick (e) to seoffe at and deride, from these prefacing generalities, I come to the strict particular inclosures of my Text: which being the expression of those Eucharisticall Gratulations of David and the Elders, and people of Israel, for a double mercie received from the Lord, as wee have already intimated, that I may, according to my tallent, as God shall give the doore of utterance, speake by it and from it unto your braines and understanding part, by explanation: and, (in which the chiefe Soule and Genius of preaching (f) consists) unto your hearts and affections, by usefull applications, fitting it (as I may) as the Shooe for the right foote, and the Glove for the right hand, to the solemnization of this day. Because Method is the mother of memory, (g) to lay downe some Basis and foundation to build upon: observe with me *et Methodus mea* the fountaine of this Scripture, running into these five streams,

a Gen. 28. v. 16.

b Gen. 24. 7.

c Matth. 2. 9.

Esquier in his

Echo canticum

disputes, that

the Starre was

some good An-

gel, but con-

cludes, that it

was stella de no-

mercie,

from whence they flow, should so water (as Nilus

vo creata, (d) doth Egypt,) all the Israel of God; that they should cause even the most barren heart to be abundant in blessings, and fruitlefull in thanksgivings.

Nilus hist. lib. 10

cap. 344. Seneca

natur. libr. 4. c. 2.

Plini lib. 5. c. 9.

Plini lib. 5. c. 9.</

streames, or Tree-like budding and spreading into these five maine Branches, with some sprigs of divisions, or subdivisions.

First, the subjects of these Eucharisticall gratulations, and those be:

1. and Primarily, *David*; as appeares both here, & vers. 10.
11. 12. 13. where both the Matter, Manner, Method, and parts of his thankefullnesse is laid downe.
2. Secondarily the whole Congregation, moving after his motion, consisting
 1. Of the heads.
 2. The Captaines of thousands, and of hundreds.
 3. The Rulers of the Kings workes: vers. 6.
 4. The whole body of the Congregation, blessing the Lord: vers. 20.

Secondly the expression of this their Gratitude, and Thankfulnesse: and that foure wayes.

1. By blessing the Lord:
2. Worshipping.

1. The *Lord*: as internally in their hearts, so externally by bowing downe their heads. *Gd*: as creating, preserving, saving, redeeming; so requiring both Bodie and Soule in his worship.

2. Worshipping the *King*: not by any Religious or superstitious adoration, such as the *Lisrians* would have given to *Paul*, (*b*) *Cornelius* unto (*i*) *Peter*, (*k*) *John* to the *Angell*. which as the *Divell* exacted of Christ: (*l*) so the *Pope*, that *Saul* or *Paul* of *Rome*, that pretended *Peter*, *Sathan*s Lieutenant, exacts, expects, and accepts of the Kings and Rulers of the earth: as *Alexander* once of *Frederike* in *Saint Marks Church*. Its no such Idolatrous worship as our popish *Proselites*; give to their dead *Saints*, *Antichristian* man of sinne, dumbe Images, painted shrines, erected *Crosses*, carved *Crucifixes*, feined *Relicks*, and breaden *God*: All which they would salve with their wome-eaten, thred-bare distinction of *Latria* and *Dulia*, which by often cashiering is shaven more bare and balde, then any of their *Fryers* *Crownes*. But (that I may scoure the passages, and explaine and

pave

b *Act. 14. v. 12.*

i3.

i *Act. 10. 25.*

k *Revel. 19. 10.*

l *Math. 4. 9.*

pave the way as I goe: By worshipping the King, is meant that Civill reverence & veneration, which the ancient *Perſians*, *Turkes*, thofe of *Morrocho*, *China*, and of the country of *Prefter John*, and the great *Mogull*, give to their Emperours, and Kings to this day: Such as we also give to our Princes and Rulers that are Christians, even ſuch veneration and reverent respect as ^{m Gen. 23.7.} ^{n Gen. 47.7.} ^{o Gen. 33.3.} ^{p 1.Sam 25.23.} ^{q 2.Sam. 14.4.} ^{r 1.King. 1.23.} *Abraham* gave to the *Hethites*, ^(m) *as Jacob* to *Pharao*, ⁽ⁿ⁾ *and to his brother Esau*, ^(o) *as Abigail* ^(p) the wo- man of *Tekab*, ^(q) *Bethshebab*, and *Nathan* ^(r) gave to *David*.

3. They testified their gratitude by Sacrifices and oblations, described.
 1. For their Nature: *burnt offrings and drinke offrings*.
 2. Their Matter, *Bullockes, Lambes, Rams,*
 3. Their Number and Measure.
 1. Generally, *in abundance*.
 2. Particularly: *a thousand Rammes, a thousand Lambes, a thousand Bullockes*. They did not (as we now) ſcarce Gods part: they thought nothing, (as we the leaſt things) too deare for God.
 3. They had Faith to beleve, that though they offred thus much, yet God could and would ſtill increase their ſtore, as indeed it was unto them as they beleived: for it comes home with the holieſt happiest interest, multiplying as the widdowes oyle ^(f) that's given or lent to the Lord.
 4. The end of their ſacrificing is expressed, and that's *for all Israel*.
 4. The fourth expression of their gratitude is by feasts and feſtivities: *they did eat and drinke*: which is not meant of the ordinary uſe of the creatures, but more fully and freely, as in their ſolemne feaſts.

Thirdly, the object of all this Blessing, Worſhipping, Sacrificing, Feaſting is layd downe; and that's before the Lord, for ſo the Text runnes.

1. *They blessed the Lord, with his added attribute, the God of their Fathers.*
2. *They*

2. They Worshipped the Lord.

3. They Sacrificed to the Lord. 1. There was not a Pagan amongst them, that worshipped any strange God, as did *Ionas*, his Marriners. (e) neyther *Jupiter*, *Juno*, *Mercury*, &c. the hoste of heaven, or any created nature, in the heathenish, divelish diversified Idolatries; 2. Neyther any Idolatrous Jew, to worship *Baall Aſterob*, or any of the Gods of the Nations; 3. Neyther was there any Papist

s. Imas. 1. 5.

v. Nilus incertus in certis fontibus
Plin. libr. 5. c. 9.
Et Seneca natur.
lib. 6. c. 8. Petrus
etiam Alvarus
de origine Nili.
lib. hist. 18.

w. Iofn. 9. 12. 13

x. Genes. 48. 16.
y. Iud. 9.

z. Eſai.

a. Luk. 17. 28.
b. vers. 27.
c. Philip. 3. 19.

hatched in these dayes. Popery is a Cockcatrice egge of an after clecking: it was as (v) *Nilus* his head, unknowne, unshowne, as that *Terra incognita*, or the Phylosophers Stone, unfound out; there was not so much talke of it, as wee of old *Braſil*, or *Guianahs* gold. but no fight nor apparitions of it in *Davids* daies, nor in the daies of *Adam* and *Abraham* Patriarkes or Prophets: how ever they gull the credulous world-deluded ignorant with their old Religion, old Religion, old Law, &c. as the *Gibeonites* deceived with their old Shooes and old Bottles. (w) There was not a Cananite, an *Ægyptian* in all this goodly-godly Company, that ofred to any God save *Iehovah*: There was not a Papist in the whole Congregation, that ofred any sacrifice to any Angell or Archangell, except to *Jacobs* Angell, (x) the great Angell of the Covenant, (y) *Michael* that overcame the Dragon, Christ the head of Angels: there was not a prayer made to any departed Reall or Imaginary Sainet: there was not a *Dinge* sung, nor a *Masse*, to fetch any Soule out of Purgatory. These knew, that sacrifices eyther for the dead, or to the dead, were vaine; that *Abraham* was ignorant of them, and that (z) *Israel* had forgotten them.

4. They eat and dranke before the Lord; which *Heluohs* and *Gluttons* doe not: for they eat & drinke as did (a) *Sodom* and the old worldlings, (b) as though, besides their Belly, (c) there were no God to eye them, spie them, and to revenge their abuse of themselves, of the creatures, yea even of the Creator himſelfe.

Fourthly the qualifications of these ſubiects, thus Blessing, Worſhipping, Sacrificing, Feaſting: and that was joy fulneſſe and

and gladnesse of heart; the Text gives an Emphasis to their joyes, even great gladnesse: for the godly have their Sun-shines as well as clouds, their calmes as stormes; they are not alwayes (nay, never but physically for their soules good) dieted with the bread of affliction. Besides, they have their affections, their passions; they are not (d) Stoicks or stocks, but sensible of the causes of joy, and of sorrow: how ever, their affections are sanctified that they are not infectious; their passions seldom turne such perturbations, to the eclypsing of Reason and Religion, the forgetting of God, and themselves, of duties Morall and Theologicall, as it is in the wicked. But of all other affections, the godly have most cause of gladnesse. (e) the Saints most occasion to sing, to triumph, and to rejoice, (f) as here Gods people.

Fiftly and lastly, the occasion of all this Jubilee and gratulation, was a double blessing; to which *Ianuns*-like it lookes as both wayes.

1. To the Cordiall free-heartednesse of the whole Congregation, head and foote, Princes and Plebeians: so liberally, largely, lovingly, contributing to the building of the Temple; ten thousand, eighteeene thousand tallents (according to their states) of Gold, Silver, Brasse, Iron, together with abundance of Pearles, and precious stones: verl. 7.8.9.
2. To the renued and seconded more solemne Investing, and Inauguration of *Salomon* to be Prince and Governour over Israel, (as *Zadok* to bee Priest) to which worthy, and wise Prince (as wee this day to ours) their loves were so linked, and hearts united, and of whose graces, and excellencies in himselfe, and good to them by his governement, their hopes, & perswasions (in which wee also sympathize) were so strongly grounded and fixed.

These are the Logicall parts, with some Glosses and Paraphrastical clearing of the Text, as wee have gone: which I have done the rather thus laconically, and succinctly, because perhaps like some Father that hath many Children, and is not able to give Portions & Dowries to all, or not willing to give all alike, but (as did (g) *Abraham*, and (h) *Jacob*, to some more, some lesse, as reason or affection leades him; so I, in likelyhood

d See the book of humaine passions, translated out of French, pag. 63. 64. to pag. 76. Proving learnedly against the Stoicks, that passions are to the mind as the sinnes to the body.

e P/a. 72. 11. On which see Master Taylors comment. *Sic Lorin. Iesuista, & Musculus in locum.*

f See a sermon of M. Rogers on *Philip. 4. v. 4*

g *Gen. 25. 5. 6.*
h *Gen. 48. 7. 22.*

having many pointes to prosecute, (like Legacies, or promised pensions to pay,) may give some of them little more portion of paines, then setting them thus on a cleare ground. how ever, dissipating thus briefly some cloudes of doubts, removing some stumbling blockes of error, in every part and passage, we may proceede without perill, scruple, or disturbance. Now as to shew a large countrie in a little Mappe; all these may briefly be epitomized in these three parts, which we will orderly prosecute:

1. *David's Devotion.*
2. *Israels Gratulation.*
3. *Our English-Irish Application.*

THE FIRST PART.

CHAP. I. SECT. I.

David's devotion.

And first to begin with the eldest and best, the chiefe and choise subject of this gratulation, King *David*. The consideration and serious animadvercion of his practise in manie both substantiall and circumstantiall points, speakes to our understandings and affections in manie pleasing, profitable, and usefull observations, for our instruction, edification, imitation, resolution, and redargution: In whom, still for methods sake and memories sake (ere we come to see how the Peeres and people insist in his steps) let us view *David*, not to scoffe his zeale as *Michell*, (i) but to imitate him as Christians, acting his gratulatorie parts, in these sixe pees or particulars.

^{2. Sam. 6. 20.}

1	Pioufly.	2	Primarily.
2	Personally.	3	Perwasorily, or presribingly.
3	Publiquly.	4	Powerfully or politically.

First I say (Pioufly) he prayseth God, and religioustly: for in the linking and connexing of graces, a thankfull heart is alwayes the inseparabile companion of a holy, humble, and sanctified

etified heart *Jacob*, (k) *Moses*, (l) *Joshua* (m) the sonne of *Nun*, the servants of the Lord; *Samuel* the faithfull Prophet (o) of the Lord, *Simeon*, (p) *Zachary*, (q) yea *Elizabeth*, (r) the Virgin *Mary*, and all that looked for the redemption and consolation of Israel: *Peter*, *Paul*, *Iude*, *John*, the holy Apostles and Disciples of Christ: *Jesus*: the two *Anna's*, the mother of *Samuel* and the Prophetesse; yea *Augustine*, *Ambrose*, and these famous lights in the primitive Church (as we shal see more at large hereafter, in particularizing what we now epitomize) with all the faithfull that ever have beene from the beginning of the world, men and women, old and young, yea even children and babes, out of whose mouthes God hath ordained strength, so soone as they are able in the powers of reason and religion to pronounce *Hojanna*, glory to the highest; have been found thankfull. There was never heart full of grace but full also of gratitude, as inseparable the one from the other as heat is from the fire or * light from the Sunne: that *David* penning his Psalmes practically, and experimentally, unites oft in one line the service of God and the praise of God, in severall Psalmes; as Psal. 104 v 1 psal. 134 v. 1. 5. psal. 135 v. 1. with many mo. He calls upon the servants of God, to blesse and praise the name of the Lord: he calls upon the Israel of God, the Zion of God, psal. 149 v. 2. 3. the Saints of God, ver. 5. those that dwell in the Sanctuary of God, psal. 150 v. 1. to be joyfull in God, to praise their King with Imbrell and Harpe, with sound of Trumpet and Psalterie. As if they only, and none but they that are the servants of the Lord, Saints by calling, would (could) doe this taske: as he makes it plaine psal. 145 v. 10. *Thy Saines*, saith he, *shall blesse thee*, *they shall speake of the glory of thy kingdome*, and *take of thy power*. They only indeed can doe it; they will doe it. As unpossible for a heart possessed, a spirit replenisht with grace, not to blesse God, as for a man to have a living soule and not to breathe, a sound heart and yet never to move nor work: there being (unless 1. in some sickish fit of weakenesse; 2. in some dead swoune of temptation, as once in our *David*; 3. some distemper of impatiencie, as once in *Elias*; 4. some surging oppressing overflowing humor or tumor of spirituall pride, some *Tympanic* of inflation, as once in *Ezechiah*; 5. some Lethargie,

k Gen. 32. 10.
l Iosab. 1. 2.
m Ies. 22. 6.
o 1 Sam. 3. 20.
p Luk. 1. 28, 29
q Luk. 1. 68.
r Luke 1. 44, 45.
s verf. 46. 47.
t Pet. 1. 3.
u Cor. 15. 57.
rom. 7. 25.
v tim. 1. 17.
w tim. 1. 3.
x Iude, verf. 25.
y Sam. 2.
z Luk. 2. 38.
Psal. 148. 11, 12.
13.
John 12. 13.

* *Accidentia inseparabile*.

2. Sam. 12. 9.
3. Sam. 24. 1.
1. chron. 21. 1.
1. King. 19. 4.
2. Chron. 32. 24.

*Mal. 1:6. v.13**21.***dum. 32.15**gen25:33.3.4**math. 26. 23.**47.**Luk. 12.18.19.**1. Sam. 25.10.**31.15.**Gen. 31.7.**Rev. 5.8,9,10,**11,12.*

of securitie and forgetfulnesse, as in Israels prosperitie ; 6. some brawniness or fatnesse, as in **Iesurun*) I say, unlesse in such cases ; there being as swift, as nimble, as energetical & optative a motion in a sanctified heart to move spiritually to the praysing of God, as for a naturall and fleshie heart to move in any naturall motion : yea as the leste grace, the more ingratitudo (it being impossible that an *Eſau* should be truely thankefull for his birthright, which he sells for broth ; a *Judas* for such a master as he sells for silver ; a churle for his full barnes and bagges ; a *Nabal* and a *Laban* (which is *Nabal* backward) for any blesſing of sheepe and goods they receive from God, or for anie kindnesſe from a *David*, or a *Jacob*, or anie man the instrument of their God, ſo long as they carrie about them these their poſoned, cankred, ſerpentine hearts, unpurged, unpurified from the ve- nom of originall and actuall ſinne : as for a dead man to walke, a dead trunk to talke, or a leaden Organ-pipe to make any muſick without blowing, they wanting the beſt bellowes and breath of the ſpirit of God) ſo, on the contrary, the more grace there is in any man, the more his heart and tongue abounds (re-ounds) with the prayſes of God. even as the greater the fire, the greater heate, and the fuller the fountaine the freer flow the ſtreames. This holds both in the Saints; in earth and hea-ven, and in the Angels; who as they are moſt holy, ſo they are moſt heavenly in sounding and ſinging their continued *Halla- luiahs*, to the glorie of the Lamb upon the Throne.

S E C T. I I.

*Further prosecuting Davids gratulation.**Mark 14:32,35**2. Theſſ. 5.16.**17,18.**Luke 10:17,18,**19,31.*

Yea, as it holds in the nature, humane, and angelicall men and Angels, ſo it holds in Christ himſelfe, the head of the Angells: who in the daies of his flesh, as he had the ſpirit with- out meaſure, ſo, as ſparkes from his heavenly fire, ascending up-ward, as he did pray continually, he did rejoyce evermore, and in all things give thankes; as for the propagation of the Go- spell, the ſubjugation of Sathan, the faith of his elec- ted ones, yea (as a shame to unthankefull Christians, who as Hogges and Twine

swine trample the best blessings under their feet, never elevating tongue, nor eye, nor heart to the donor and giver of their food & life) he never used the creatures, eyther bread common or sacramental, but first he blessed them. But to pretermitt all other instances, and to keepe mee close to this excellent president in my Text of a gracious and gratefull heart: we shall see this holy Prophet *David*, for zeale another *Elias*, for courage a *Cure de Lyon*, for patience another *Job*, for meekenesse another *Moses*, for wisedome as an Angell of God, for sinceritie a man after Gods owne heart (not so mainly vainly culpable in anie thing, except in the matter of *Yrias*:) we shall see this *David* never wanting to his God in gratitudo, as God was never wanting unto him, in pouring out his benefites and blessings. For as a patterne of a pious Prince, to all Princes, of a holy and heavenly heart; looke in the first and second bookees of *Samuel*, in the bookees of Kings, and of the Chronicles of the Kings of Israel, and you shall see (*beneficium postulans officium*) a dignitie requiring a dutie: that God never had a mercie in store for *David*, of adornation or preservacion, temporall or spirituall, generall to the Church and Common-wealth of Israel, or speciall to himselfe; but he had a holy Hymme, an Eucharisticaall song, a spirituall Psalme againe, as a gratulatorie retaliation, to the glorie of the donor. like these Euchonniastick Verses, usually in our Colledge Chappells, in the praise of the Founder. Above all other places, ponder and peruse the second of *Samuel* and seventh chapter: where *David* resolving with himselfe to build a Temple for the Arke of God, *dwelling within Curtaines*, ver. 1. 2. and revealing this resolution to the Prophet *Nathan*, and receiving a *placet*, and an approbation againe from *Nathan*, ver. 3. but they both reckoning without their Host, God contradicting the execution of this resolution in the subject, because *David* had beene a man of warre; but yet not in the matter, appointing that to be performed by *Salomon* his peaceable sonne, which was projected by his martiall father. yet the Lord accepting in *David*, as in all his children, the * will for the work, the affection * for the action (as he did in *Abrahams* sacrificing of *Isaac*, the poore widdowes myte, the almes of the poore, *Corinthians* as well as the richer *Achians*, the Goats hayre and

John 17.14, 25. &
John 6.23.
luke 9.16.
Luke 22.17.
1. cor. 11. 24.
1. Kings 19. 14.
john 2.17.
2. Sam. 17. 10.
16.10.
Job 1.1. ult.
iam 5. 1. 1.
Num. 12. 3.
2. Sam. 14. 7.
2. Sam. 11.

2. Sam. 7.

* *Eft aliquid
valuisse, & non
valuisse.*

* *Apud Deum
affectionis cordis,
profectus ope-
rari.*

Gen. 22. 15, 16.
Luke 21. 3.
2. Cor. 8. 12.

Badgers skins of the meane, as well as the gold and purple of the mightiest, to the building of the materiall (as spirituall) Temple) he sends *David* a comfortable message by *Nathan*, in such a gracious acceptance, what mercies both temporall and spirituall the Lord will accumulate both upon *David* and *Solomon*, vers 12, 13, 14, 15, 16. that *David* surpised, in an extasie of joy and gladnesse, and ravished in spirit, not able longer nor further to conceale his hidden flames, he resolvedly sets himselfe before the Lord, and offers there with his heart, soule, and spirit, and tongue & all (as he professed in some * Psalmes) such an Eucharisticall and gratulatorie Sacrifice, as (like Noe's offering) smelt as a sweet perfume, or favour of rest (or as that boxe of Alabaster, broke by gratefull *Mary Magdalen*, on Christ's head) in the nostrils of the Alnightie. For, as you may see, vers 18, 19, 20, to the end of the chapter (as one saith of the Epistles of *Cyprian*, *) everie word is emphaticall, and shewes a wondrous ardent and inflamed affection. But especially peruse all the Psalmes of *David* (so denominated of him, because he penned the greater & better part of * them, though some were pen'd by *Moses*, *n. Asaph*, and others) and you shall see, besides those that are doctrinall, predatory, deprecatory, propheticall penitentiall, as they are distinguished by the learned *, more then halfe of them are Eucharisticall, or Psalmes of gratulations, now, for this mercie positive in good received, or privative, in evills prevented, or removed: yea throughout the whole Booke of Psalmes, the whole Syntagma or body of it, almost in every psalme (in the beginning, middle or end of it) *David's* thankfull heart, runnes all along (as the bleed within the veines, the marrow within the bones and the waters within the Crannyes of the Earth.) Ponder and peruse, with *David's* heart and spirit, for thine owne edification and consolation in the serious Soliloquies of thy Soule, Psalme 9. 18. 23.

31. 33. 34. 40. 57. 66. 81. 89. 95. 96. 103. 104. 105. 106. 107.
108. 113. 116. 118. 135. 144. 145. 146. 147. 148. 149. 150
together with manie moe which I purposely pretermitt and thou shalt finde by comfortable experience the veritie of that which I have observed.

* *Psal. 111. v. 1.*

Ex 136 ver 1.

Ex 148. ver 1.

Ex psal. 103. v. 1.

Gen. 8. v. 21.

John. 12. 2. 3.

* *Referunt pess-
sur a dore ple-
num. Ebrajus cœ-
jura.*

* *Denominatio-
ne sequitur maior-
rum partem.*

n. Vide prefat.

*Lovins ante Com-
mons in psalmos.*

* *Vide Muscu-
lum, Mollernum,
& Bellorum pre-
fessionib. ause
Comment. in
psalmos David.*

SECTIO. III.

Still urging Davids thankefulnesse.

YEA indeed, the whole life of *David*, is nothing else but a practicall Comment, of that which is precribed by (e) *Saint James*, and which should be practised of every Christian, namely, *Is any one afflited? let him pray. Is any man merrie? let him sing Psalmes.* For is *David* afflited in his outward man by (p) *Saul* pursuing (as the Hawk the patridge,) by (q) *Absalons* rebelling (r) *Achistophels* complotting, or moved or grieved in his spirit by (s) *Michols* mocking, (t) *Semeis* rayling, (u) *Joabs* murthers, (w) *Abners* death, (x) *Jonathans* untimely fall, his (y) daughters deflowring, (z) *Ammons* works & wages, incest & (a) deaths or by the like crosses. Is hee in spirit perplexed, (b) roaring as a Lion by his anxieties first, for his filthie pollutions. (c) secondly, bloudie murther. (d) thirdly, presumptuous pride in numbring his people. (e) fourthly, his rash vowe against (f) *Nabal*, fiftly, his partialitie and injustice toward *Miphishbosbeth*, (g) syding with sycophantizing *Ziba*, (h) sixtly, dissembled madnesse in a heathenish Court. (i) sevently, and for like transgressions, slips frailties and infirmities, to which Satans temptations, his owne corruptions, and sinning condition subjeceted him. In these exidents (upon these caules) and in these afflictions in the outward and inward man, he powred out his Soule to the Lord, (as appeares in his penitentiall (k) *Psalmes*) in humble, heartie, faithfull, fervent, penitent Prayer: hee supplicates, intreats, pleades for pardon, as a guilty selfe-accusing fellow, before his strict Judge: he takes that course which (l) *Moses*, *Aaron*, *Iacob*, (n) *Anna*, (o) *Asa* (p) *Ezekiah*, (q) *Daniel*, (r) *Elisier*, (s) *Nehemiah*, (t) *Paul*, yea (u) *Christ*, him selfe tooke, with all his (w) *Saints*, namely to call vpon God, in the time & day of his trouble: in the depths of his miseries he hath recourse to the throne of grace, and of (x) mercie, as he (y) professeth, and prescribeth to (z) others. On the contrary, (as an excellent patterne of right imitation, vertuous emulation, to all great men, to all good men) doth the Lord loose his bonds, (a) free him from his troubles, take him out of the Nett, free him from the snares of these Fowlers, the

- o *James*. 5.13.
- p *1.Sam.* 24.7.
- 11.14.
- q *2.Sam.* 15.30
- r *vers.* 31.
- s *2.Sam.* 6.20.
- t *2.Sam.* 16.7.8.
- u *1.King.* 2.5.
- w *2.Sam.* 3.33.
- x *2.Sam.* 1.23.
- y *2.Sam.* 13.21.
- z *vers.* 14.
- a *ver.* 39. 30.
- b *Pf.* 3.5.6.7.8
- c *Psal.* 51.3.
- d *ver.* 14.
- e *2.Sam.* 24.10.
- f *1.Sam.* 25.22.
- g *2.Sam.* 16.4.
- b *2.Sam.* 19.29.
- i *1.Sam.* 21.13.
- k *Pf.* 6. *psal.* 38.
- l *Psal.* 51.1. *Vido*
Vegan in psalm.
Panneniales.
- l *Exod.* 14.15.
- Exod.* 17.13.
- Numb.* 16.22.
- n *1.Sa.* 1.13.14.
- o *2.Chro.* 1.4.1.
- p *2.King.* 19.
- 15.16.
- q *Da.* 6.10. &
chap. 2.16. 17.
- r *Esth.* 4.16.
- s *Nehem.* 2.4.
- t *2.Cor.* 12.8.9.
- u *Luk.* 22.41.42
- w *vers.* 46.
- x *Pf.* 5.1. *ps* 7.3
- o *17.1. et 22.2*
- ei *28.1. et 31.7.*
- y *Psal.* 32.5.
- z *vers.* 6.
- 4 *Pf.* 11.6.7.16.

the gins and traps of these bloudie hunters, which pursue his
 soule, envious bloud-thirstie (b) *Saul*, matchavillian (c) *Achitophell*, dogged (d) *Doegg*, the factions of the sonnes of (e) *Zerubbab*, the treachery of the (f) *Ziphites*, &c? Doth the Lord rid
 him of his enemies domesticke and forreine? bring under the
 (g) *Philistins*? cast out the (h) *Iebusites*? subdue the nations?
 bring him backe to *Jerusalem*, after he (i) was exiled by his
 owne unnaturall bowels (that fayre (foule) viperous *Ab-solom*?) yea, doth the Lord every way hedge and inviron him
 in with his mercies? advance him from the dust? bring him
 from the sheepe-hooke to the (k) *Scepter*? set a Crowne of
 pure gold upon his head? let him see his desire upon (l) his
 enemies? sweepe away their plots, as Spiders (m) webs; con-
 founding them that come about him, like Bees and Hornets?
 Doth he make his sword ever victorious against the *Philistines*,
Ammonites, * *Amalikites*, &c? Doth he recover *Ziglab*, with his
 wives and (o) children? doth he blefse him with the rarest
 of Iewels, so faithfull a friend as (p) *Jonathan*? But especially,
 Doth he ponder the mercies of God, of adoration or pre-
 servation, to his Church, his *Sion*, his people *Israel*, over whom
 hee was Prince? doth the Arke returne safe from the (q) *Phi-*
listines? is there a stone directed to the forehead of blas-
 pemerous (r) *Goliab*, the terror of (s) *Israel*, (as *Tamberlaine* once
 to the *Turke*, and *Tawbut* to the *French*?) doth hee see the
 Temple likely to go forward, by the large contributions of the
 Peeres & (t) people? doth hee see the willingnesse of his Sub-
 jects, to goe up to the house of the Lord? doth hee see, with
 his owne eyes, and (as in my Text) his sonne *Salomon*, on
 whom were all the eyes & hopes of all *Israel* fixt, the second
 time (u) more solemnly and publickly, by the united
 hearts, votes and desires of all, invested into his owne Legall,
 Regall, Royall Throne? Oh in the experiance of these and
 all other his mercies, generall and speciall; how is he vocally,
 cordially, really, thankfull! with his heart, tongue, minde,
 soule, spirit, affections, blessing, lauding, praysing, magni-
 fying, extolling, glorifying the great and glorious Name of
Iehovah his God: acknowledging him his (w) *Rocke*, his
 refuge, his *Aylum*, his *Sanctuary*, his King, his God, his
 guide,

* Hee was in-
 vested once be-
 fore.
 1. King 38.39.

w psal. 18.1.

guide, his leader, his (x)shepeheard, his sure salvation ; leading him to the pure pasture, spreading his Table, Crowning him with mercie, protecting him in all perils, causing his lott to fall in a faire ground, giving him a goodly heritage. He attributes nothing, (like the proud, presumptuous, foolish, profane men of our age, who sacrifice to their owne Nets) eyther to his owne sword and speare, or to the valour of his owne men, the thousands of his Israel, the prowesse of his (y)worthies, the pollicies of his Counsellors ; much lesse to that heathenish Idol (z)Fortune, the Chymera of ignorance, and the addle egge of (a)Folly, nor to chance and good lucke, those serpents bred in the braynes of unthankfull men, whereby Gods glorie is stung and wounded : but (as tutoring us) as the Rivers which come from the Sea, retuine to the Sea, from whence they flow ; and as the beames which come from the Sunne, reflect backe againe from the Earth up towards the Sunne ; as the clouds which are extract in their vapours from the earth, being dissolved, fall againe upon the Earth : so all the mercies which David received, hee did thankfully reflect them backe againe, to the honour and glory of the giver ; the Lord him selfe, the Mecenas of the Church, the great (b)Patron of all the Adwovsons of his gifte of Grace, unto the sonnes of grace. *Obvade, & tu bac similius* ; who so ver thou art, high or low, that hast received thy tallents (c)from thy master, from thy maker, goe, and do thou the like that David did : blese that God who blessed thee, thou shal be blessed (by the happiest usury) as David was. Blese God, I say, as you shal: doe not (as too many gracelesse godlesse men doe) blasphemē him, as you shal not.

UNIV.
LIB. 18
GAMB.

C H A P. I L

David prayseth God personally.

SEcondly, as discharging my next Bill: *David blesseth God*; as Piously, so Personally, in his owne person. though a King, he is not ashamed to doe his homage, and fealtie, and service to the King of Kings: even as some other peccie Kings

D

(as

x *Psal. 23. 1.* ^{per sonum.}
y *Adino the Ezrite Eleazar the Abolino Shammah the Hararite Abi-foah, Bemaiah, Asahell, and other of Davids worthies: 2 Sam 23.* equalizing *Hector, Achilles, Hercules, Theseus, Caesar, Pompey, &c or any amongst the heathens.*
z *Te facimus fortunam eam consilium locamus.*
a *So cruelt in fitters by S. Agosti. in his booke de Civitas. Dcij, by Vives his commentator and Lactantius in his Institutions.*
b *Ezek. 36. 25. 26. Ier. 31. 32. Zach. 12. 10.*
c *Malib. 25.*

d *See Stowes chronicle epitomized, pa. 44.*

e Ebb. ch. 1. v. 1
 f dan. 4. 23.
 g In aucta Legenda, made by
 a man plumbi
 cerebri, as one
 of their owne
 notes.
 h revel. 4. 10.
 i psal. 95. 6.
 k 2. sam. 17. 10.
 l 2. sam. 14. 17.
 m De diversis
 saluatoribus &
 tripliis Estin-
 corum. Leg. Iul.
 Pollucem ubr. 4.
 Quoniam. c. 13. 6.
 14. Athene. lib.
 1. c. 8. li. 14. c. 12.
 & libr. 4. c. 24.
 Symeon artis.
 li. 12. c. 19. p. 207
 n Inter Patres,
 Chrys. hom. 10. in
 Colbo. 2. in Gen.
 bon. 49. in Mach
 de filia Herod es
 Amb. 3. de vir-
 ginis. Aug. con-
 tra Petil. c. 6. &
 in psal. 32. inter
 nobilitates Petras
 Martyr in locis.
 Vines. Inflit. in
 præcep. 7. Tassin
 of amendment
 of life. 6. 2. c. 18.
 inter ethnikos Ci-
 cero. pro Murena.
 orat. 23. Seneca,
 Plas. Plutarch.
 o Muli corvi,
 malim ovum, & in
 aquis, & in filiis
 paterna virtus,
 & paternæ virtus

(as once in (d) England; and in Persia, to (e) Assurus; in Ba-
 bylon, (f) to Nabuchadnezzar; in Greece, to Alexander) have
 yeelded their tributarie subjection to greater Kings, (as at this
 day to the great Turk, and the great Mogull:) So David, as
 once that Saint (g) Christopher, in the Legendarie Fable, will
 serve the greatest: hee will heire in the Earth, as the Angels
 and Saints in heaven, (b) throw downe his Crowne and his
 Scepter before the Lambe: he will fall downe, and worship
 before the Lords footestoole. (1) Though he have a heart like
 (k) a Lion, yet he will bowe like a reed, melt like waxe, weepe
 like a whipt Child, bleat and crie out, like a forsaken Lambe,
 when for some sinne to be corrected, or physicallyl prevented,
 he is under Gods Penit, dieted with the bread of affliction.
 Though he be as a Lion Rampant, when hee is in the midst
 of his and Gods enemies; yet hee is couchant when hee is be-
 fore the Lord. So againe; though he be a wondrous wise man,
 an Oracle (as his Sonne Salomon, a miracle) of wisedome, as
 an Angell of God, to discerne cases and causes, as the woman
 of (l) Tekoah told him: yet at the returne of the Arke of God
 from the Philistines, hee is so overjoyed, that forgetting
 himselfe, or gapt beyond himselfe; in zealous gratitude
 to God, wrapt in a Lynnen Ephod, as a Child before a Pipe,
 or as a Morrice Dancer (as Micholl thought) hee daunced be-
 fore it, withall his might. But it was not in a vaine, profane,
 promiscuous daunce, as amongst us; such as the worl of the
 (m) heathens used, from whence wee borrow it, and the best
 have (n) reproved: but it was before the Lord (as he told that
 ill egg of a worse (o) Crow, that mocking daughter of a perse-
 cuting Father) who had elected him, and rejected Saul, and
 all his house. Thus punctuall, thus personall, is David in his ser-
 vices, his sacrifices: David is neyther so proud, nor so pro-
 phane, as all the Morall men of our times, that cannot, will
 not, serve God themselves; but if at all, by a Deputie: who,
 even at their full Tables (sometimes at their rich and ryotous
 Naball-like feastes, as I have seene and observed both in En-
 gland and Ireland,) eyther gracelessly pretermit Grace, or
 saying (rather then praying) of Grace as they say; using,
 abusing the creatures, without ever sanctifying them more by

Prayer

(p) Prayer then the Oxe doth his hay, the Horse his prover-
der, or the Swine his drafte or ackorns: sitting downe and
rising up, as (q) *Esa*u did, when he ate his deere-bought broth,
for which, hisold Birth-right was the shott, without ever
blessing God, like a carnall carelesse wretch as hee was. Or
if this dutie, for forme and fashion sake bee perfoimed, it is
put to a Schoole-boy, a yong Sonne, a little Gyrle, as the
mouth of the Table, to speake to God for them, to intercede
as their deputie: though the parents can be content sometimes
(to the robbing of *Levie*, and (r) God in *Levie*,) to play the
Parsons part, and to take tythes; yet their Children, forlooth,
must play the Vicars, to say Grace, and give thankes. Not that
I absolutely condemne it, as unlawfull, for Children to be by
degrees trayned to this taske, when by Catechizing in the
groundes of Religion, they come to exceeds Parrats, by un-
derstanding what they say: or that I denie, but that at their
owne repasts, and meales, they are to be taught to give thankes;
even as to pray, when they rise and lye downe, as *Abell* from
(s) *Adam*, *Sem* and *Iaphet* from (t) *Noah*, *Isaac* from (u) *Abra-
ham*, were taught how to sacrifice; *Timothy* taught from his
Mother and (w) grandmother; as was *Constantine* (x) of his
mother *Hellen*: Or I denie not, but that they, at the same time,
the same Table, may give thanks when their parents or tutors
precede, and begin first; then, I presequar, they may well
follow, as the litle Cock-boate swimes in the same streame,
after the great Ship, and the little tantling Bell, that rings
somesimes after the great Bow-bels, in some Church, or Ca-
thedrall. But for the Father to take all the burthen from his
owne shoulders, and to lay it on the Childe, (as to take the
Saddle from a strong Stallion, and set it on a young Colt;) to
make his Childe his Attorney for him in Gods service, as
though he were ashamed to doe what *David*, our Saviour
(y) *Christ*, the (z) *Apostles* did, in their owne persons: is not
only a breach of the (a) Commandement, *that the greater
shall bless the (b) lesser*, as *Melchisedech* did (c) *Abraham*, and
Jacob his (d) Sonne; but shewes a dead or a profane heart and
a maine, a vaine contempt of God.

So for another dutie; Family-prayer, singing of Psalms,

p *Th. 1. 13.*q *gen. 25. 34.*r *Mal. 3. 3.*s *gen. 4. 4.*t *gen. 8. 20.*u *gen. 22. 7. 8.*w *2 sim. 1. 5. &c.*x *vers 14.*y *Apud Euobis-
num in vita Con-
stantini.*z *Luke 9. 16.*a *Plantea ch. 1.*b *Gen. 1. 1.*c *Gen. 8. 9. 10.*d *Gen. 14. 19.*e *Gen. 49.*

c. 3. Sam. 6. 20.
f. Jer. 10. 7. 23.

g. Zec. 5. v. 1. 2. 3.

h. He that reads
the Theater of
Gods iudgments
in 40. M. Perk.
of the Gouver-
nemē of the ton-
gue. in fine. M.
Knewstus his
abuses of Engl.
M. Foxe indi-
verse passages,
& his abridge-
met of the ends
of blasphemous
persecutors. Mi-
nerius, Job. de Ro-
ma, Eccius, Lason
Bomel, Card. Cres.
fol. 380. 382. 383.

Lonicer. in his
examples in 3.
pracep. The hi-
stories of our
time in 4. p. 319
320. 321. 322.

323. shall see
god's heavy had
on blasphemers
i. Zech. 12. 10.
Rom. 8. v. 26.

k. Exod. 8. 8. &
e. 8. 2.

l. Act. 8. 24.

m. Elephāt. enim
Reg'adorans. ge-
nus submissum,
coronas porri. 11.
sof. Plin. 1. 8. c. 1
Arist. lib. 9. c. 46.
Albert. 1. 8. trist.
5. c. 2. es. delian.

h. anti profani, grnnus non statim Psal. 14. v. 4. An Ovidean, or Virg lean ficti-
on, or Pythagorean-dreame, as Master Perkins drawes Purgatories pedigree in his Problemes.

prayng of God, practised by the (e) Saints, injoyned, (as
the observation of some penal Statutes) by the denuntion of
a great and greivous (f) curse, an *Anathema*, as terrible as the
Thunder or thunder-bolt, which hangs over that house and
family where God is not invoked (even as the naked sword
of *Dyonisius* did hang over the head of that flattering *Damocles*;
yea as the cloud of fire and brimstone over *Sodom* and *Gomor-
rah*: as sure to fall one time or other, (unless prevented by
practicall repentance,) as that flying booke of (g) vengeance
shall fall, and hath falle, as histories and experien erelate,
upon the (h) persons and places, where God is blasphemed;
even as sure, as the Chamber called *Ierusalem* fell on the head
of that Nicromanticall *S. Ivester*, and as *Dagons* house hath
now twice falle on the heads of Idolatrous *Philistines*.) I say,
even this dutie; how many eyther wholly, (unholily) preter-
mit it, or post it off to their servants, prentices, Iourneymen,
deputies, attorneys. they must pray for them, the inferior must
be the mouth of the superior, the man, must be the tongue of
his master, by reading or praying, or (as they call it) say-
ing a few prayers Morning and Evening: directly against
that Apostolicall Canon, Hebr. 7. vers. 7. thus making an *Hi-
storian protoron* of all Religion. Others againe, are so proud or so
profane that wanting the spirit of (i) praiers, the Heart or Art
to pray, they onely desire others to pray for them: some good
man, or Preacher as *Pharaoh* intreats *Moses* and (k) *Aaron*,
Simon Magus requestis (l) *Peter* to pray, for them: but for
themselves, they have joyns (unlike the (m) Elephant) that
cannot bow; hearts like Gaddes of Steele, that cannot bend;
tongues, and speake not as Idols: the mute or dumbe Divell
is in them, (as in some unpreaching Ministers.) they pray
not for themselves, they will not, they cannot. Others againe
more foolishly and preposterously, trut all to the prayers,
dirges, and suffrages of others when they are departed, to sing
and bring them out of their Europæan purgatory: indeed,
reall hell: as though they hoped a Physicians physick should
revive them after death. These are as preposterous in theyr
biß. 1. 3. c. 21. *Hi anti profani, grnnus non statim* Psal. 14. v. 4. An Ovidean, or Virg lean ficti-
on, or Pythagorean-dreame, as Master Perkins drawes Purgatories pedigree in his Problemes.
Prayers,

prayers, as those that thinke to satisfie for all their usurries and extortions by almes, and elymosinarike workes after their death, by their executors. I would not be mistaken; I know its lawfull to desire the prayers of others; as *Paul* did of all the (n) Churches, as *Ezechiah* did from (o) *Esaiah*, as *Esther* desired the prayers of (p) *Mardonius*, and the Iewes; *Daniell* of his three (q) Companions, and so *Luther*, *Calvin*, *Grineus*; the Martyrs, *Idley*, *Latimer*, *Bradley*, intreat the mutuall prayers of their friends in their zealous Letters. I know also its lawfull, laudable for noble men to have their Chaplaines for Preaching, Praying in their families: their *Nathans*, their *Levites* may be imployed. yet so, as high and low, great and small, every *Individuum* that will be saved, must with *David* personally worship God, as the Scriptures injone duties particularly, and (r) personally.

C H A P. III.

David prayseth God publickly.

THirdly, let it not passe our animadversion, that *David* doth not only praise his God religiousely, pioously, personally, but also publickly before all the Congregation of Israel. He is not ashamed to serve that God before all Israel, that in the sight of Israel & of the Sun, had so served his turnes & needs saved & preserved him in his exigents & dangers by so many & severall meanes, improving his power, his justice, his peculiar & speciall providence so oft, for *Davids* deliverances and his enemies destruction, (or at leaste distractions) seeing God so maruelously, so miraculously fight for *David*, as oft before, in the dayes of *Moses* and *Deborah*, he fought for Israel, against (a) *Amalek*, *Moab* and (b) *Iacob*; for *Constantine*, *Theodosius*, *Albanus*, & (c) *bry*-softome against the Pagans and (e) *Arrians*: for *England* in the yeare (4)88 for *Rochell* (as once for *Ierusalem*, in the dayes of *Ezekiab*) when strictly besieged: for *Grimes*, against the plots of *Faber*(e) *Scapulensis*: for *Luher*, against that roaring *Leo*, that barking (f) *Eccius*, and all the malignant fry of the Romish Synagogue. Now, as *Davids* preservations were publique, so, proportionably, were his praeses and benedictiōes: as God honors *David*, so mutually and reciprocally, in the sight and eye of all

D 3.

Israel,

a *Col.* 4.3.1. *Thef.* 5.23. &2. *Thef.* 3.1.o 2. *King* 19.2.p *Ez.4.10.*q *Dan.* 3.17.18.r *All.* 2.22.

Heb. 3. 12. & 4.

1. *Esa.* 55.1. *Psa* 4

2. 10.11. & 143.

10.11.12.

a *Exod.* 17.13.b *Indz.* 5.20.c *Passim apud
Censuratores,
Magd.* & *Ofi-*
*and. episom.*d *Ob fortunato-*
nimum cui mi-
litias aether, &
coniuratio verba-
unt ad classica
*renti.*e *Apud Mandib**in suis Colloquij*f *Apud scripto-*
res rite Lumba-
*ri, & apud Slo-*danum.**

g *Deut. 32.*
 Deus. 33.
 h *Josh. 24.1.*
 i *1. Sam. 3. 20.*
 k *1. Sam. 12.*
 per sonum.
 l *Gen. 41.41.43*
 m *Ester 6.11.*
 n *Dan. 2.47.*
 o *42.*
 o *N. Gen. 13.*
 per sonum.
 p *Ezra 11.6.*
 12.
 q *Gen. 32.9.*
 r *In vita Con-*
stantini.
 s *In vita Theo-*
dosij.
 t *In vita Al-*
phonij.
 u *Rom. 13.1.*
 Tit. 3.1.
 w *Prov. 8.5.*
 x *Psal. 113.7.8*

Israel, David honors God againe: So did Moses the servant of the (g) Lord, Joshua the sonne of Nun, advanced to be leaders of (b) israel; Samuel, (i) called to be the Lords chiefe (k) Prophet; Joseph, (l) honoured in the Court of Egypt; Mordochens, in the (m) Perlian, Daniel in the Babylonian (n) Court; Nebemias, preferred to be the (o) Prince, Ezra to be the chiefe Scribe (p) in Israel; Jacob, advanced from a poore Shepheard, to be a mighty man (q) in meanes; Othniel, Iudah, Iephete, and other religious judges in Israel; Asa, Josiah, Iehosaphat, Ezekijah, and other religious Kings in Israel: to omit Constantine, so praised by (r) Eusebium; Theodosius, by (s) Ambrose; Alfonso of Aragon, by Panormitan (t) the Canonist, with all other religious Kings, Kefars, Tetrarches, Monarchs, Princes, Peeres, Legifers, Rulers, Governoours recorded and renowned by the unerring pen of the holy Ghost in Scripture, by Civill or Ecclesiasticall Historians in former or latter times. As they have received their Crownes, dignities, diadems, rodds of magistracie, rule and superioritie from (u) God, by whom Kings (w) raigne, & the poore are fetcht from the dust, to sit with (x) Princes: so by their speeches, tongues, actions, wholsome lawes established and executed, their planting of religion, their supplanting of Idolatry, and Idolaters, their discountenancing of sinne and sinners, their gracing of the sonnes of grace, the upright in the land (as outward demonstrations of their inward inflamed thankfull affections:) they have beene ever studious to improve, what honour, dignitie, glory, authoritie, they have received from God, even before the whole world to honour, glorie, dignifie, and extoll that great and glorious God with it againe. This hath beene their marke, ayme, desire and endevour, to magnifie the grace, to propagate the glory of that God, from whose free mercie, without their demerits, they have received their lives, their honours, their tallents, their places, their graces: A Glasse wherein all Rulers may see their owne faces. In which, as the best may have occasion to rejoice, if they finde their actions and affections to answer these recited, as face answers face: so manie Athisticall persecuting, Popish, profane, carnall, careless, sleepie, secure Magistrates of the former, and in these present evill times, may, in the consciousness of their guilts, seeing their

their spots, hang down their heads, being ashamed (as the huge (y) Elephant, that's sad when he reflecteth upon the hideous vanities of his owne bulke, in the cleere waters,) chiefly such as even publickly fight against (z) God, (as once the Nimrodian (a) Gyan(s) opposing, and persecuting the Gospell and all Gospellers as they call them; by their lawes & edicts suppresting religion and the religious, defacing, mangling, mingling, poysoning, with their owne dreggs and druggs of superstitious traditionarie vanities, toyes, blasphemies (if not quite abolishing) the pure and sincere service and worship of God; so wounding God in his glorie, his Saints, his servants, his Ministers, members, even with his owne weapons, these swords and rods of authoritie, * which he hath put into their hands. In the numbers and rankes of these, were *Ahab* and *Iesabell* that persecuted (b) *Elias*, imprisoned (c) *Michay*, fed and maintained (as too many Popish Princes their whipping Baalites, and fatt Abby-lubbers, since) at their owne tables the Prophets of (d) *Baal*: as also *Ieroboam* the son of *Nebat*, that caused Israel to (e) sinne; *Salomon*, that by permission (if not approbation) so long as he was in his adulterous and Idolatrous flubber, as too uxorious in pleasing his wives, built Temples and Altars, for the Gods of the (f) Sidonians, Ammonites, and Moabites, with other Idolatrous Kings of Judah and Jerusalem. And such as these (omitting *Nero*, *Commodus*, *Decius*, *Severus*, *Traian*, &c. and other bloudie butchers of millions of (g) martyrs, as Pagans that know not God) were *Valens*, *Constans*, *Constantius*, and other Arrian (h) Emperours, opposing by their swords the Dicte (as *Arrius*, *Aerius*, *Eumonius*, *Nestorius*, *Paulus*, *Samosatenus* and other blasphemous (k) Hereticks; some the Divinitie, some the humanitie, some the will, some the two natures, some the person, some the offices) of our Lord and Saviour Iesus Christ. And not to wade further then our owne times, and times of our forefathers: that French *Henry the second*, slaine by tilting in midst of jollities; with that Apostate of Navarre, who from a seemingly religious Protestant turned (as another *Julian*) by the perswasion of the Duke of Guize, & the Cardinall of Lorraine his brother, a professed (l) Papist: that Duke *de Maine*, and the Guizian faction, that bound themselves by a sacramental oath,

y. *De magnitudine Elephanti*.
in. *Plin. lib. 8.*

za. *1. Aris. lib. 2.*

ca. *1. & lib. 3.*

cap. 9.

z. *Act. 5. 39.*

Act. 7. 51.

a. *Gen. 11. 3.*

* *Fasces magnitudinis apud Livium, & Fanestoram.*

b. *1. King. 19. 2.*

c. *1. Kin. 22. 26.*

d. *1. Kin. 18. 19.*

e. *1. King. 14. 9.*

f. *1 King. 11. 5.*
6, 7, 8.

g. See the Acts and Monumets. of the Church epitomized, fol. 3, 4, 5, 6, 7.

h. *Hist. tripart. passim, & apud Euseb. & Socr.*

k. *De quibus omnibus, apud August. & Euseb. de heret.*

l. See the French Chro- nicles of Hen. 2. Also the Acts of the Church abridged, fol. 385.

to ruinate and roote out the Protestants, whom disgracefully they stiled *Lutherans & Hugenotes** that Duke d'Alva, who by crueltie and treacherie, so raging as an evening Wolfe, in the low Countries, by his bloody massacres; and *Farnesins*, that vowed to make his horse swim up to the belly, in the bloud of the (m) *Lutherans*: that *John Miners*, (n) that so heartily and desiringly executed that (o) decree, writ (like *Dracoes lawes*) with bloud, which went out from the French King, by the procurement of the Bishop of Aix, and other bloud-sucking horseleeches, against those of *Cabriers* and *Merindoll* (as the decree of *Auerus*, against the Iewes in Persia, by the meanes of *Haman* that cursed (p) *Amalekite*) whercupon the poore *Merindolians*, their wives & children, were as poore sheep slaughtered *pell-mell*, hunted into the woods as wilde beasts, torne and devoured by *Maltives*, fired out of some caves (into which they crept) like the firing out of *Foxes*; with such barbarous butcheries, as have not beene heard of amongst *Turkes* and *Pagans*. as also their succeders (exceders) in bloud-thirstinesse, *Gardner*, *bloudie Bonner*, *Weston*, *Story*, *Hopton*, *Morgan*, *Tonstall*, *Steward*, who used, abused, not only *Peters keyes* of strictest discipline, but (as once * *Julius* a Pope of theirs, and * *Julian* a Cardinal) even *Peters* pretended (usurped) sword, to smite unlawfully, not for Christ, but against Christ, kicking against the * prick, persecuting and prosecuting him, with fire and fagots in his members n aliciously, as once the *Pharisees* (not ignorantly, as once (q) *Paul*) for five yeares together, in that *quinquenniam Mariae*, *bloudie raigne of Queen *Mary**; effusing, in that shrot space, more Protestant bloud (as is plaine by computation) then there hath beene for Religion, effused (unless for *Treason*) *Popish* bloud, these threescore yeares, in our *Albion*. I say these, and all such as these (which might infinitely be enumerated) as birds of that black, base, and bloody feather, *Eagles*, *Crowes*, *Vultures*, *Harpies*, flocking from *Rome*, to be drunke and drunke againe with the bloud of the (r) *Saints*, (as drunke before with the cup of the *Whores* (s) fornications:) I say, did such as these give any demonstration, that they were ever possessed with *Davids* heart, *Davids* spirit, affection, resolution, to advance publickly before men, the glorie of that God

in *Apud Sleida-*
num.

n President of
the Council of
Argues.

o Acts of the
Church abrid-
ged, fol. 203.

P. Eß. 3. 9.

* This *Julius*
threw *Peters*
sword into
Tyber, and
tooke *Peters*
sword for the
warres.

* This *Julian*
caused the
yong *Polonian*
King to breake
his faith with
the *Turke*, by
which he per-
ished *Knoll*,
hist. of *Turkes*.

* *A. G. 9. 6.*

q 1 *Tim. 1. 13.*

r *Rev. 17. 6.*

s *Rev. 14. 8.*

who

who had advanced them? By the best retaliation to stirre up Gods glory, who had set up them; to honour God by their graces, who had honoured them by their great and eminent places? Nay verily. If persecuting of Christ in the Church his bodie, be the praising and lauding of Christ their head: if (as did once persecuting (*t*) *Paul*, their predecessor in blinde bloudie zeale) the causing of the Saints to (*u*) blaspheme, as much as they could by their exquisite tragical tortures. If this be in the sight of the sunne, &c of all Israel with *David* to blesse God, then I thal unweave what I have woven, recant and recall these apostulatorie taxations. And if these things were not plaine and undeniable, they might hold them (as we hold their Popish Bulls, excommunications & execrations) even * *Bruta fulmina*, as meere squibs and paper bullets: yea, they might account these imputations (as I hold their Masses, Trentalls, Dirges, Purgatories, Limboes, but chiefly their satanicallyl accusations of our doctrine and Doctors, (*x*) *Luther*, *Melancthon* martyr, and other our famous English and Belgick lights) meere toyes, trickes, chimerae, fictions, and fables.

S C T. I I.

David's profession, animating and directing professors and profession.

But that which I further urge, is this: That *David* publickly and purposely prayseth God, I say, professedly, that I may from *David's* practise and president, honour this word and tearme of *Profession*, which is almost *verbum obsoletum*, worne out of request, banished (like zeale and conscience, to whom it professeth friendship and affinitie) well nyne out of the country, (as was once *Themistocles*, and some well-deserving Romane Patriots) as it were by ostracisme; or at least entertained and welcommed of most, as water into a ship, or raine in harvest: I am sure strangely and sternenly entertained; examined (like some outlandish disguised man) whether it be the kings friend or no. Others whoot at it as at an Owle or an Arabian Monster: others flying from it, (as some roving Orators, from the

*t Acts 12.3. &c
Gal. 1.13.14. &c
Acts 26.11.
u Acts 26.17.
* See the book
in *Chap. 1. cal-
led Brute. Fulme.
x See their rai-
lings in *Gifford's
Calvin, Turcism,
in Kellison's sur-
vay: in *Feuer-
denius* upon
Inde; their hel-
lish flanders in
*Coccini Bolfle-
tus* writing the
life of *Luther*:
chiefly their
calumnies, laid
downe in our
Willes Tetrast.
Papismi, and
answering in *D.
White* his way
to the true
Church in *fine
libri*; and by
his apologi-
zing brother
(since his la-
mented death)
also, in *fine libri****

a Job 2.13.

b Such as was *Humilius, Huber-
rus, Eccardus, in
Thessibus & in
Fasciculo contra-
versiarum*, and other such hot
spurs, who
more raile upō
and revile the
Calvinists, as
they terme
them, then
they doe the
very Papists or
the Turkes.

Psal. 1. 9. per 10.
vers.

c. The Com-
mentators ex-
ceedingly ex-
toll that Psal.
both for the
matter, *David*
love to the
word; and
manner, there
being in it as
many parts as
letters in the
Hebrew Al-
phabet, every
part being an
encyclopedia,
consisting of eight
verses, begins
with an He-
brew letter.
*Observatio Lo-
rinii Musculi,
Molleri, Strigel-
li, & Copperi
scoti.*

Theames and Textes) as though the very plague were in it, or
on it; standing aloofe from it, as *Job's* friends from (*a*) *Job*, as
though it were so distressed and persecuted, they might get
much prejudice by their acquaintance with it. Well, what
strange conceits and imaginations soever we have of this pro-
fession; the tearme of a Professor being to every moralist ind
profaner amongt us distastfull (as was the tearme of a Galilean
to an Apostle *Italian*; of a Christian or Cruciferian, to the
Pagans; of an Orthodoxe, to the Arrians; of a Protestant, held
a Lutherian, a Hugenote, a hereticke, to a professed Papist; of a
disciplinarean Brownist, or Anabaptist, to a conformitant; of
a Calvinist, to a ridged (*b*) Lutheran.) yet nevertheless *David*
is a Professor; herein my Text, he professeth and proclaims
by his tongue and act, his words and practise, the service and
worship of the true God: he Heralds and trumpets out the
praise of *Iehovah*, in the eye and eare of all Israell. The like
profession he makes elsewhere, chiefly in the 116. Psal. v. 16.
Oh Lord, saith he, truly I am thy servant. I am thy servant; with an
ingemination, and resolution not to flinch from that he had
said, but to stand to it to the verie death: with a gratefull ac-
knowledgement of some honourable favours he had received
from the best Master; *Thou hast loosed my bonds*, freed me as a bird
from the snares of these bloudie hunters, which by their plots
and stratagems thought and sought to intrap me. Yea what
are all the Psalmes, penned and published to be sung by *Asaph*
and the chiefe Musitians, before the thousands of Israel in the
great Congregation; but loud proclamations to the Church,
to the whole wôrld, to present and after times, of that neere
and deare necessitude, union and relation betwixt his God and
him: he receiving the influence of mercies from God, he re-
turning tribute of prayses againe unto God; Chiefly in the
119. Psalme, which of all the rest, for matter, manner, method,
quantitie, qualitie, is, as the Eagle or Phenix amongt (*c*) Birds,
as the Sunne amongt Starres, or Lillies amongst Flowers; in e-
verie line, verse, stasse, in a wondrous elegancie, and emphaticall
expression of himselfe, he professeth and protesteth his love to
the Word, to the Law, to the Precepts, the Judgements, the
Statutes, the Testimonies, the Commandements of his Lord,
which

which as in his judgement, he prizeth, and in his affections he loves above thousands of gold and (d) silver; they being to him (as they ought to be to us) sweeter then the honny and the honny (e) combe: so he resolves to sticke & stand to them, (as the Martyrs did in the primitive, and our moderne times) notwithstanding all the might and malignitie of his persecuting (f) enemies. Yea, and he will not onely meditate of them (g) privately, for his owne edification and consolation, in the soliloquies of his owne (h) soule, as the chief balme and oytle to all his (i) affections: but even before Kings and Princes, and the great Potentates of the earth, he will (what we will not, list not, or dare not do before the meanest vulgars & plebeians) speake of them, and not be (k) ashamed. Oh *David* (as bulletts of one metall, cast in the same mould) was possessed with the same spirit as the type, that was in Christ his antitype, who witnessed a good profession before (l) *Pontius Pilate*: *David*'s beames came from that Sunne, his sparkes from that fire, his stremes from that fountaine which was in his Saviour. hee was as bold as a Lion, to testifie his love, fealtie, and obedience to the Lion of the Tribe of (q) *Iuda*: with (r) *Paul*, (s) *Peter*, (t) *Iude*, (u) *Simeon* he professeth his Master: hee sheweth as it were his liverie, coate, and cognizance, and pinneth the very badge of his profession upon his sleeve, to be viewed of God, men, & Angels. He cares not who view and review him, in *cute* & *in corde*, in the inward and outward man, turning his very inside outward; which no hypocrite nor formalist can endure. And herein *David*'s regular practise, blames and shames our irregularities. There needs no other meanes to make a foule woman blush, that's conceited of her beautie, but to let a faire woman (indeed) besides her: nor to make a selfe-conceited foole keepe silence (as *Roscins* did in *Catoes* companie) but to bring a solid wise man into the presence. I need not redargue our times: *David*'s profession confutes & confounds our claudications, in which we are so heteroclite and deficient, for matter and manner, in what *David* both professed and practised as

First, *David* here is not indifferent what Religion he is of; whether he serve the gods of the Ammonites, Moabites, and Philistines, or the true *Iebuab*: whether *Baall*, *Astaroth*, *Dagon*,

d *Ps. 119.137.*
e 72.

c *vers. 103.*

f *vers. 95.85.*
g 16.13.

h *vers. 12.15.*
i 14.24.

47.54.

j *vers. 143.162.*
163.

k *vers. 46.*

l *1. Tim. 6.13.*

q *Revel. 5.5.*

r *Rom. 1.1.*

s *Phil. 1.1.*

t *2. Pet. 1.1.*

u *Iude. vers. 1.*

v *Luke 2. 29.*

See my Ser-

mons extant

on this Text,

called *Simeons*

dying Song.

or the true God: whether he prayse the Gods of gold & of silver, as the Pagans did, even shrines, Crucifixes and Images, as our Papists doe; or the living God: But hee resolves with (w) *Joshua*, that *hee and his house*, he and his heart *will serve the Lord*. He knowes there's but one (x) way, one truth, one life, one God, as but one Sunne, one foule in man, and one Phenix in the world.

w *Iofb.* 24.25.
See M. *Bernard*
on this text cal-
led *Iofshuas* re-
solution prefixt
before his Ca-
techisme.

x *Vna via, veri-
tas, & vita.*

y *Magnitudine
canum secundum
Melan.* li. 3. c.4.

z *eadem Solinus;* j
Iofb. li. 12. c.2.

o *Pictus,* lib. 20. c.
134. *dubius sa-
men Albert.* lib.

26. *as affinis As-
tianus etiam li. 3.*

c.4.

z *Theologici ap-
pliunt Aug. for. 4.*

ad *fratres (sister
Augustini) &*

*Chrys. sum. 34. in
Math. tom. 2.*

a *Misericordia
stom applicat.*

*Augu. in ps. 66
& in psal. 102.*

b *Apud Aslian.*
lib. 13. c.12. *Mas-
Lepus pregnans
fuit.*

Secondly, *David* keepes not his Religion to himselfe, in hugger mugger, as a miser keepes his gold from the sight and light of the Sunne: as the great Indian (y) Ants, and Gryphons are said to keepe some Mines, that none can discover them: as many Key-cold carnalists, or luke-warme nevtrall *Laudic-
ans*, and Machiavillian pollititians amongst us, that lurke so close as Serpents under the greene grasse, that none can discover them, whether they be *Ephramites* or *Gileadites*, *Israelites*, or *Canaanites*, hot or cold, Protestants, Papists or nevters; hanging as feathers in the ayre, as poyzed in equall scales, fit to be cast with the least sway of the Times up or downe: to be fish or flesh; to cast their old sloughes and Bills, with the (z) Serpent and the (a) Eagle, to peerenize and pinibletone, turning their old Coates and notes, their Tones and Tunes with the Times: mere Hermophradites, changing readily their unresolved Religion, as the (b) Hare or Hyena, change their Sexe: mere vertumnian weather-cockes.

Thirdly, *David* here is not ashamed to prayse God publikly: *Hee hangs not downe his head, nor blusheth at the busynesse*, as many shame-faced (shame Grace)men of our generation, that are not any whit ashamed of the service of sin & Satan: their Oaths are heard as loud as thunder, they breath or bellow out curses and execrations in their anger as Dragons spit fire. In their druncknesse they are not ashamed to be seene toying as Apes, or mad as Tygers, spewynge as Dogges, or as Crowes that have *eate Nux vomica*; reeling in the streetes, as Horses that have the staggers, Calves that have the sturdy, yea perhaps, wallowing as Swine in the channell, &c. Yet these men, are ashamed to serve God, ashamed to be heard, or overheard (in which predicament too, are all our Civill, Morall honest men, till Grace come with power

to their hearts) singing a Psalme, or reading a Chapter in their families; but above all to weepe at a Sermon, which the penitent Jewes did so plentifully, so publickly in the dayes of the (e) Judges of (d) Ezra, and of (e) Samuel.

But fourthly, *David* though he were once mockt before by his Sawlwe (f) wife *Micboll* for his profession, yet hee desists not here for that: hee is neyther daunted nor discouraged though then distasted; nay hee was and is more more zealous, according to the nature of true Grace, to rise like the Palmetree, the more (g) supprest; to burne and breake out like the fire, the more preit (h) downe; to spread like the Camomile, the more spurnd and trod: as it was with the Apostles and Disciples, the more Pharisaicall beating and threatening they were restrained, the more by the spirit they were constrained to preach (i) Christ. As in the primitive times, the moe that suffered by the *Pagans* and *Arians*, the moe like spirituall Soldiers, stood in their rankes, and doubled their fyles, as their fellowes (k) fell. And though they were mockt and branded with the nicke-names of Cruciferians, in derision of Christ: (for Hell and irreligion had not then hatcht the names of Puritanes and precisians) yet, (though they met not in the nights, as one well (l) notes, to avoyde scandall, and construction) they desifted not eyther for bloudie or unbloudie persecution by tongue, or sword, to meete in their (m) Temples earely in the morning, even in *Tertullians* time, and before. Oh where's this zeale, courage profession, in the milke-soppes and mole-harted Christians of our Time; who having by the Ministry and the spirit, sometimes some good sparks kindled in them, the least disgracefull word from a Father, a Mother, a brother, a husband, a *Naball*, a neighbour, a *nebulo*, quencheth all againe? As Snailes they plucke in their heades againe in the least storme of opposition: they looke back againe with *Lots* (o) wife, and returne againe to the flesh-pots of (p) *Egypt*, to open professed profanenesse in the least lett and disturbance they have to the heavenly Canaan.

Oh that we could be heated with *Davids* fires, to professe

2. *minus Secundus* libr. 10. Epist. 99. ad *Traianum*. • *Luke*. 17. 32. p. *Exod*. 16. 3.

c *Indiges*. 2. 4. 5.

6. 7.

d *Ezra*. 10. v. 1.

e 1. *Sam*. 7. v. 4.

5. 6. 7.

f 2. *Sam*. 6. 20.

g *Misericordia* in pō-

dens sic *Adrif* 7.

problem. & *Plus*

tarchus in *septim*

mo Symposio-

rum. & *Aulus*

Gellius noct. 42.

tis lib. 3. c. 6.

h *Quo magis*

premiser eo me-

gis astutus ignis.

i *Act*. 9. v. 17.

18. 19. 20. 21. 50

vers. 28. 29.

k *Apud Euseb.*

& *Centuriatores*

passim sic *sanguis*

Martyrum sime

Eccl 8.

l *Lorinus Com-*

ment. in cap. 2.

Actuum.

m *Preter Ter-*

sull. in apoll. sub

finem de Corona

Militis 2. *affertus*

Euseb. libr. 3. cap.

26. *Orosius* libr.

7. cap. 12. *Nice-*

phorus libr. 3. cap.

17. *Cyprian. de*

Orat Dom. Cy-

rrillus *Cæschif-*

mus 6. *Imo Pla-*

Exod. 16. 3.

q *Simulata sunt*.
 r *clitas, duplex in-*
 miquitas.
 r *Math. 5. 16.*
 s *1. Pet. 3. 16.*
 t *1. Pet. 2. 15.*
 u *Psal. 116. 10.*
 v *Ro. 10. 10. v. 10.*
 w See Doctor
Wakemans ser-
 mon called the
 true professor.
 x *Rom. 8.*
 y *2. King. 10. 3.*
 z *4.*
 z *Nehem. 13.*
 a *Marke. 8. 38.*

and practise everie man in his place as *David* did. Oh even this outward profession, if in sinceritie (else its Pharisaicall and double (q) iniquitie) what glory would it bring to (r) God? what an adamant to draw on the weake? what a reall confu-
 tation of the (s) wicked? what a gagg and muzzle to the
 mouthes of (t) blasphemers? what an argument of the fire
 of (u) faith and inward Grace, if it would shew it selfe thus
 in outward heats and smoakes? whereas the want of this heat
 outwardly, shewes our hearts but dead coales. Yea joyning
 profession and practise together, leaves and fruites, words
 and workes (else our estate were no better then *Cains, Sauls*
Herods, Iudas his, (w) Ior Demas his) we should inwardly rejoice
 in life here with (x) *Paul*, have more peace in death with
 (y) *Ezekiah*, and (z) *Nehemiah*, and in judgement (a) *Christ*
 would not be ashamed of us, no more then we here of him.

C H A P. IIII. S E C T. I.

David prayeth God Primarily.

*F*ovrthly, *David* doth not onely thus Piouly, Personally,
 Publickely blesse God; but Primarily, he begins himselfe
 to leade this heavenly dance, and by example and his autho-
 ritie, (to unite these two in one) provokingly and procura-
 torily, he excites and stirres up others; even the whole Con-
 gregation to doe the like, to move after his religious motion:
 he (as a patterne still to all zealous Magistrates, faithfull and
 fruitefull Ministers) like unto the (a) *Cocke*, by the clapping
 of his owne wings, first awakens & stirres up (b) himselfe from
 sleepe, saying, *Awake Lute and (c) Harpe, Awake my Heart, awake*
my Tongue, my Glory: I my selfe will awake right early, &c. And
 then by his Crowing, his Heralding, Trumpetting and pro-
 clayming the mercies of God; he awakens (d) others, as here
 and in severall Psalmes, *Come ye Children saith he, hearken yee*
 unto (e) me, and I will tell you what God hath done for my Soule: as
 Moses coulde *Iethro* his Father in-law, what God hath done
 for (f) *Israel* in their eduction out of *Ægypt*, and preservation
 in the red Sea. Thus ought wee that are publicke persons to
 have

a *Gallus vigilans Magistratus typus apud*
Rensner. et Alci-
*atum in suis em-*blema etiam**

Episcopi: apud
*Maistolum in die-*bus canicularibus.**

sol. 6. pag. 210.

b *De Gallo hec*
vid. apud Blund.

c *10. 6. 21. & apud*
Albert. libr. 23.

Littera. G.

c *Psal. 108. v. 2.*

d *Psal. 72. 5. 6.*

e *Psal. 66. 16.*

f *Exod. 18. 8.*

have heate in our selves, and to inflame others; to have salt in our (g) selves, and to season others; to have light in our (h) selves, and to lighten others; to bee as Candles on the Tables, as Beacons on a Hill, to illuminate the Countries where wee preach, chiefly the Places, Parishes, Houses in which we live; to shine to (k) others as starres in a darke night; as *Lots* in (l) *Sodom*, as (m) *Daniels* amongst *Babylonians*, as *Iobs* amongst the (n) *Pzzites*, as *Abrahams* amongst the (o) *Hevites*, as *Isaacs* amongst the (p) *Philistines*. We must be as the Northern Pole to the Sea-man, as the Card & Compasse to the Mariner: yea, as the Steare-men in Ships, as Centinels amongst an Armie, to give ayme to the rest, and to have an eye over all, and every one of those that depend on our charge; as a father over every Childe old and young; a Captaine over every Souldier, trayned and untrayned; a Schoole-master over everie scholler, apt or unapt; as a good (q) Sheepheard over everie sheepe weake, & strong, Rammes, & Lambes: not willing that anie should perish by the craft of the Foxe, or their owne default, in eating Rot-grasse; yea, we should bee as the loving (r) Hen, who having a naturall storge to everie chick, both fightes for it against the Hawke and Kyte, and clockes it, with the whole brood, after her.

Thus *David* stirres up all and every man of the Congregation, from the heads & the elders to the youngest and meanest, to blesse God; as he oft (s) excites in the Psalmes. He would have high and low, young-men and maydes, old-men and babes, all and every one to performe this taske; yea, the Creatures animate, inanimate, sensible, vegetative, celestiall, terrestriall, to joyne together with all the servants of the Lord, to praise the Name of the Lord. And sure as the Romaine *Scipios*, the Carthaginian *Hannibal*, the Greeke *Meliades*, and of latter times, the Turkish *Bashawes* and other valiant Generals; by their Orations and exquisite speeches of encouragement, (oft viewing and ryding through their Armies themselves, as did that resolute French *Henry* the (t) 4. of famous memorie, *Charles* the (u) 5. *Henry* the 7. of (w) England, with in 4. extant in English. u *Pantus Iorius & Thuanus de Carolo Quinto*, exact historie in folio, pend by our English *Tully* *Sir Francis Bacon*.

g *Math. 5. 13.*
h *vers. 14. ibid.*
k *vers. 15.*
l *Gen. 19. 7.*
2. *Pet. 2. v. 17*
m *Dan. 4. 3. 9*
n *Job. 1. 3.*
o *Gen. 13. 6*
p *Gen. 36. 28.*

q *Bonus magistratus pastor populi, ut olim, Homerus de A. gamenontrum fru- gi pastor ut Suetonius de Tibe- rio: plura autem de officio Pastri, praetorii, ma- gistratus, vide a- ppnd. Alstedium part. 2. pag. 711. 731 732. in sua Theologia natu- rali.*

r *De amore gal- liae circa pullos vide Glossam in Math. 23. v. 37. Ari. Palladii & Berchorii re- ductory. libr. 7 pag. 202.*

s *Psal. 134. 135. 147. 149. 150. chiefly 148. per- sonum.*

t *See the book of his warres*

w *See his*

other

other vigilante and valiant worthies) put vigour and courage in their Armies, vivacitie and spirit in the feblest soldiier, and according to the pollicies of warre, by sounds of Trumpets and Shalmes, beating of Drummes, and other Martiall instruments sought to inkindle sparkes of valour, even in those that were as naturall Cowards as that *Clineas*, or *Dameas* in the *Arcadia*: So a good and godly Superior by his expostulations, as once (x) *Nchemiah*, (y) *Ezra*, and that (z) Angell that was sent from *Gilgall* to the Iewes: 2. by his exhortations, as (a) *Ioshua*, and (b) *Iehosaphat* to the Israelites: 3. by his provocations and excittings, as *David* here, and oft elsewhere, ought to stirre up all and every one of their depending inferiors, to fight the Lords battles, not to yelde cowardly to sinne and satthan; to march valiantly like (c) *Iehu*; to use dexterously all the parts of that spirituall compleat furniture, prescribed by the (d) Apostle: to goe forth against that triple *Cerberus*, the alluring flesh, deceaving world, deceitefull Devill; daily arm'd, as *David* against (e) *Goliath*, *Abraham* against the five (f) Kings, *Ioshuah* against (g) *Amalek*, with the power of the might of God Almighty. and when wee have got the least victorie, to be unfainedly thankefull, as were the Israelites in the dayes of (h) *Moses*, (i) *Deborah*, (k) *Saul*, (l) *David*, (m) *Iudeth*, to the Lord of holts, the God of battles; testifying this thankefulness in our words, workes, lives and loves, as *Davids* Congregation testified theirs in my Text, by blessing God, and by offering Sacrifices and oblations.

SECTIO. II.

Application of the premisses to Magistrates, Ministers,
and Masters of Families,

(n) *Euines, velutantes in Cypris,*
in Corcyram
fortissimi prece-
diss seculi plim.
4.8. nat. bish. c. 32
Solom. 22. 15.
Asellian. 16. 5. c. 96

IN which duties, as we prescribe and perswade them, so wee must precede in practise: Kings in their Courts, Magistrats in Cities and Corporations, Bishops in their Diocesses, Ministers in their Churches, Cures and charges, Masters, Mistresses and Dames in their houses, and families; must goe before, as the greatest male (n) Deare before the Heard; as the bel-wearther

ther before the flocke ; as the courageous Captaine before the Souldiers: giving the first onset. The superior in every place, in every case which concernes Gods glorie, the spirituall, corporeall, publicke, politiske or private good of anie ; must say to the Governed , as *Abimelecke* in another (s) sence, As you see me doe so doe you : and that Apostle of the Gentiles, *Eftore imitatores*, Be yee followers of me, as I of Christ. Wee in the Church, you in the Common-wealthe, and familie, in every dutie, Moral and Theologicall, must set a good paterne, write a good copie, draw a faire sample to those that are under us, even in our owne particulars, for their writing, imitating, and following : Yea , we must also lend them pennes , pluckt (like the quills of Turkeys and Porcupins,) even out of our owne wings ; we must by our right lines , rule their bookees , and by our right lives, lead their hands; yea, their hearts : we must lend them also working silkes, extracted like the silke-wormes (p) clew, out of the bowels of our practise : we must excite, exhort them by our word ; but chiefly allure or lare them by our workes : drawe them, though iron-hearted, by the (q) adamant of our practise, to every dutie commanded in the word , commended by the practise of the Saints . as *David* here by speaking, as an Orator pleades, but by his example, as an exorator, prevaines with the whole Congregation to blesse the Lord. Wee in the Ministerie, as wee are called lights (as Christ called his (r) Disciples, and as the Iewes called *John* the (s) Baptist, and the primitive (t) times , *Athanasius*) so wee must by our lives and learning (like those lights that are hung up in some tradesmens shoppes, which inlighten those without doores, as well as the journeymen and prentices within) both have light within our selves, and shine to others. We must be like thole lightes or lanthornes, hung out in some Havens in a darke night , to give the Marriners ayme , (every

• Judges 9. v. 15.

Civit. Dei, 21, c. 4. &c. si magnus: sic magnus. t Math. 5, 14. & *Lucerna ardēt*, &c. vide apud Pontianum in Bibliotheca concionum & apud Bosquier, in *Marcum*, c. 6. v 20. in his rebus concionis in initio de *landibus Iohannis*. t *Orbis terrarum Doctor*, *sculus Ecclesie*, & *atlas fidei* asilius ab aliis. *Liquissimus Augustus*, *clim mallens hareticorum*, &c. cum alijs.

F

passenger

u Mundus ma-
 re, Christiani
 viatores (ut cur-
 sores in cursu)
 Ecclesia navis.
 La: de quibus e-
 leganter alludit,
 Pontan. tom 3.
 Bibl. Gord. in po-
 fill. Dom. 4. post
 Epiph. principiis.
 Hugo de Sancto
 Piel. in postillis,
 pars 1. p. 297. &
 359. cum alijs.
 w Rev. 1.6. vid.
 expositionem loci
 apud Ang. 15. de
 Civit. Dei, lib.
 20. cap. 10.
 x De spiritu alii-
 bus hiskyno no-
 bres. Id. August.
 passim. principiis
 Serm. 352. de
 Tempore in
 quell. 1522. nov.
 Tobi. q. 112. Leg.
 Bachmid. in qu.
 Theol. Centur. I.
 ymarr. 37. pag.
 136. 137. fint in
 omnes Christiani.
 Sacerdotes.

* 1. Sam. 30. 17.
 18, 19, 20.

y Gen. 14. 16.

* 2. Sam. 10. 2. 4.

z 2. Sam. 18. 7.

a Earles of

Westmerland and Northumberland, rebelling anno 12. Elizab.

b Anno 1. Maria, Ian. 25.

c Conspiracy in Norfolk, anno 12. Eliz. de quibus omnibus, videlicet apud Hall, Hollinshed, Speed in

Chron. & in libro dicto. Anglorum prælia.

passenger over the (u) Sea of this world,) how to steare from
 the rockes of sinne, and to come safe to the port of Grace:
 you in the Magistracie, and you masters (petty Kings to rule,
 Priests to pray, and to sacrifice prayses, Prophets to instruct in
 your (w) families; as Divinitie rightly tearmes (x) you.) You,
 I say, must be like the first moving wheele in a Clocke rightly
 ordered, after whose motion the rest of the depending wheels
 move right or wrong, true or false, regularly or irregularly.
 Which particulars to presse a little further, since wee have
 brought the point to this perfecte on alreadie, ayming at a per-
 fector peryod; I offer to our considerations only these specials.
 1. What honour or dishonour we may doe unto God.
 2. What good or what evill to the soules of the people.
 3. What credite or discredite we reape with men.
 4. What peace or terroure we bring to our owne soules.
 5. What blessings or what judgements from God, upon our
 selves or seed, as we are rightly tuned with the hand of
 grace, or untuned by corruption; rightly affected, with
 Davids heart and spirit, to do as David did; or infected or
 leavened so with the wôrld and her wayes, that Davids
 duties are posted off, and sleighted, or pretermitted, as
 though they nothing concerned us, in these secure and
 sinfull times.

To give you these as severall pills, or as simples compounded
 toget her (perhaps, as physically) I would have this seriously
 pondered: first, That the common people move after our mo-
 tion, that are the heads; insist in our steps, and write after our
 copies, whether right or wrong. in which, it stands us in hand
 to looke to our selves, and to our station, which way we draw
 or incline; because, as generally we leade millions after us, ey-
 ther to victory, as David led his men in therecoverie of * Zig-
 lah, and Abraham his house-trayned-servant-souldiers, in the
 rescue of (y) Lot: or else (as * Sheba, (z) Absalom, our once
 Northren (a) Earles (b) Wyat, Drury, (c) Jack Straw, Tyler, and

Westmerland and Northumberland, rebelling anno 12. Elizab. b Anno 1. Maria, Ian. 25.

c Conspiracy in Norfolk, anno 12. Eliz. de quibus omnibus, videlicet apud Hall, Hollinshed, Speed in

Chron. & in libro dicto. Anglorum prælia.

other

other Traytors) we leade the common people as deluded followers, even to their slaughters, as beasts to be butchered. We are like great (d) pillars, or great stones in great columnes: if we fall, we bring downe and ruinate a great number of pibble stones, common stones, coble stones, with all the fillings of lime and morter. We are as great Cedars of Libanon, or the great Oakes of (e) Bashan: if we be blowne downe, oh how manie low shrubs, what a piteous deale of rubbish and under-wood doe we shiver and crush and spoyle all to fitters! Wee are as guides to an armie, thorow deserts and thickets: if wee goe wrong, how manie disperse and scatter? how many fall by thirst and famine, or the jawes of wilde beasts? If *Cato* compared the common people of Rome to (f) sheep, who if once one breake out and leape wrong, all the rest follow (as in the Kentish rebellion, after *Jack Straw* and *Tyler*; in the Southerne, once after (b) *William Longbeard*; in the Scythian, after *Tam-berlaine*(i); in the Sarazen, after *Mahomet*, when they once turned theeves and pyrats: as in the bloudie rustick Belgick wars (k) after these phantalticks, *Iohn of Leyden* and *Knapperdolim*) I say, if one common man have power sometimes over a multitude, to draw together such ryotous routs as wee have read: one Scythian Shepheard so manie shepheards one(l), Impostor by the helpe of one Monke, so many millions; one *Simon Magus* to poyson with his doctrine, *Aet. 8. 9.* one *Demetrius* to disturbe by his faction, even great and populous cities, *Aet. 9. 24.* what power then is there in publicke persons to leade virtuously to heaven, or viciously to hell, so manie soules, as some Popes have done?

Besides, when I consider how much good hath beene done sometime by one private man, or woman; as one *Philip*, *Iob. 1. 45, 46.* by one exhortation, wins *Nathanael* to Christ's acquaintance: one *Andrew* calls his brother *Peter* to Christ, *Iob. 1. 40, 41.* one Samaritan woman brings the whole citie to heare and see Christ, and so to beleeve in Christ, *Iob. 4. 28, 29.*

Histories, extat in fol translated out of *Du Verdiers*, *Santovino*, and others, nall and impostures of *Mahomet*, besides *Bodin*, *Valesian*, and *Arab Nob.* in confutat. Also readie chiefly the preface before the *Alcoran*, in the Italian edition, with our painfull *Purchas* in his pilgrimage, *lib. 3. c. 3.* pag. 199, 120.

d *Allusio Ge-miniani in sua summa exempl. & similitudinibus.*
e *Zach. 11. 2.*

f *Apud Plutar-chum*

h Who called himselfe the poore mans protector, slain in Bow church in London, *vid. in Chron.*

i See the book extant in *4to*, of the life of *Tam-berlaine*.

k *Vide apud Calvinum & Bullingeri contra Anabaptist.* See the booke called *Bellum Rusticanum*: but chiefly of the issues and effects of these Rusticks, reade the second volume of *Simon Magus, de dieb. canicular.* 1593. coll. 1. pag. 467, &c. Also

readie the history of *Iohn of Leiden*, in the moderne

l Of the origi-

one little silly damosell, 2. *Kiz*, 5. 3. perswades her Master *Nasman* to seeke *Elisha* the Prophet of Israel, whereby he is healed both of his corporeall and spirituall Leprosie: one Ethiopian Eunuch (if Histories be (m) true) preaching and planting the Gospell in Ethiopia: one *Paul*, the Apostle of the (n) Gentiles, planting the Gospell amongst the Romanes, the Corinthians, the Thessalonians, the Ephesians, the Philippians, the Macedonians, Achaians, Galathians, the Collosians, & diverse other (o) regions, even from Ierusalem to Illyricum: one *John* foun-
ding most of those Asian Churches of *Smyrna*, *Pergamus*, *Thia-tyra*, &c (which are now, by their heresies in doctrine, corrup-
tion in life, pride, ambition and emulation of their (p) Teachers, given up to the bodily and spiritual power of *Mahumetisme*;) one *Peter* converting & building up so manie thousand Iewes, dispersed in *Asia*, *Pontus*, *Bithinia*, (q) *Cappadocia*, &c. one *Tho-
mas*, planting the Gospel in *India*: one *Mattheu* in *Egypt*, and in *Ethiopia*: one *Marke* in *Mentz*, and *Trevers*: one *Joseph* of *Arimathaea*, or, as (r) *Nicephorus* thinkes, one *Simon Zelotes* in this our Great *Brittaine*, even before the times of *Lucius* or *E-
lutherius*; as others (s) elsewhere. One man the meanes of the conversion of whole housshoulds, as *Peter* converting the housshould of *Cornelius*, *Act*. 10. 44. *Paul* the housshould of the *Philip-*
pick Taylor, *Act*. 16. 31, 32, 33, &c. of (t) *Crispus*, *Stephanus*, and the rest: yea, one man by one Sermon the meanes of the con-
version of some thousands, *Act*. 2. 37, 38, &c. Yea when I con-
sider, how much good one mans endevours hath done in the Church, in suppressing & supplanting Idolatries and Idolaters, heresies and heretickes, either by the authoritie of the sword, as did *Constantine*, *Theodosius*, and other Christian Emperours in their time; or by the power of the word, as *Athenafus* did the *Arrians*, *Augustine* the (u) *Manichees* and *Pelagians*: *Epiphanius* the *Nestorians*, *Eutichians*, and the rest of that hellish rabble: as *James* the Apostle is said to confute *Philetus* and *Himeneus*: *John*, *Appolonius*, (x) *Tyanus* (besides what *Peter* by his Aposto-
licall authoritie did against *Simon Magus*, and *Paul* against *Ely-*

m *Brevitatis*
causa, *vide au-*
thores, *citatos per*
Lorinum Com-
mentum in Act.

Apost. c. 8. pag.
390. *in folio.*

n *Gal. 2. 7.*

o 2. *Cor. 10. 16.*

p *De his passim*
Osiand, in episom
Centuriatorum
Magdeb.

q 1. *Pet. 1. 1, 2. c.*

r *Niceph. hist.*
ecclasiast. lib. 3.
cap. 4.

s Of the lives,
deaths, graces
and severall
places, where
the Apostles, E-
vangelists and
Disciples di-
sperfed the Go-
spell, reade va-
rious authors,
recited by *A-
resius*, *in locis*,
sit. de Cruce, de
Evangelio, de
*persecutione Ec-*ce**
clesie, &c., chie-
ly in *Lorinu*, in
his comment
on the *Act*s, &c.

t *pag. 40. 42, 43, 44, 45, 46, 47.* u *Called malum hereticorum*, the ham-
mer of heretickes.

v *Apud Abdiam*, in *eius vita*.

w *Apud Lorinum*, in *Dorisbe*, *locis*
plasius.

the sorcerer ; recorded by Ecclesiasticall (y) writers.) Yea, when I ponder how one man, even a private man, as that *Waldo* or. (z) *Waldus* of Lyons, by reading the Scriptures comming to the knowledge of the truth, catechizing and instructing, not only his owne family, but even his neighbours (as *Chrysostome* counsailes', according to the best use of his talent : by this meanes propagated the Gospell through the whole Realme of France. Oi when I seriously thinke, that one man may be the organ and instrument of another, though even a lay man, as *S. James* tells us : Oh, thinke I againe, what good might be planted, what sinne rooted out and supplanted ! how much might God be glorified, the Church increased, Sathan's synagogue ruined ! Were many lay men, but chiefly manie Ecclesiasticall men, learned men, great men, publick men sanctified with this spreading grace, and seasoned with the salt of the Sanctuarie.

S E C T I O N I I I .

The blessing or bane of inferiors, the pietie or profanenesse of the superiours.

Moreover, when I consider, how much mischief somtimes one man hath brought to the Church : one (a) *Nestorius*, being the fire-brand of the world : one *Arrius*, so spreading his damnable *Arrianisme*, that in *S. Jeromes* time, the whole world groaned, that she was an (b) *Arrian* : one *Nicholas*, so farre spreading his impure (c) *Nicholairinisme* : *Entiches*, his *Eutichisme* *Manes*, his *Manichisme* : *Mahomet*, his *Mahumetisme*, as in latter times that smoothe & strict *Arminius*, his * *Arminianisme*, &c. When I consider how one *Boniface*, by taking to himselfe that proud title of *Universall Bishop* (as they say, the voyce from heaven(d) affirmed) brought such poysont to the whole world : one *Dominicke*, one *Francis* (superstitious *Fryers*) so multiply their disorderly Orders, that from their spawnes are proceeded

eo multi impuris *Nicolaiste*, de quibus, & contra quos *Iren.* lib. 1. cap. 27. *Epiph.* bar. 1. 5. *Tertull.* de *prescrip.* cap. 46. *Hilar.* can. 25. in *Mash Hieron.* epist. 1. et 48. * Condemned by the late Synod at *Dort*, by our *Ames*, and the learned French *Moulines*, confuted. d. *Bodie venenum effusum est in ecclesia*, vid. *Mormeum de progressu papatus*.

y *Simon* as a second *Icarus*, attempting to fly, at the prayer of *S Peter* fell, and broke his neck, as is testified by *treneus*, lib. 1. cap. ac. by *Tertull.* in *Apologes* c. 19. *Cyril.* *Cateches.* 6. by *Euseb.* his lib. 12. cap. 13. yea by *Sutor.* in *Neron.* cap. 12. by *Lucian* in *Philopseud.* by *Dio*, and other heathens.

z *Descrips. Waldensib.* *Aeneas Sylv.* his *Bob.* et *Concilium Tolletan.* an. dom.

333.
a *Fax* & *Fex* *Ecclesia.*
b *Tonus mundus* *conqueritus est*, se *factum est Arrianum.*

c *Factum eius* ut *recitatur*, *excusatur* & *cle-*
mento *Aleand.* *stromas.* 3. c. 13.
ab *Euseb.* lib. 3.
c. 23. & *Theodor.*
de Fab. *Grator.*
& *Neophyl.* 3.
c. 13. *assumen ab-*

e *Revel. 16.13.*

f See the face and forme of these Iesuites in the Iesuites Catechisme, & in *Watsons Quodlibets*: made by the faction of the opposing Priests.

g *Davises, non adipus apud Comitum.*

h *Vide prefationem Pelergi, in suo Iesuitismodi domib[us] & Collegiis Iesuitarum in India, Peru, aliisque Insulis, Regnis, Provinciis.*

i *Ezai. 5.13. ofai. 10.3. Ier. 5.7.5. et 17.20.21. etc.*

g 16.10. 11.

Ezech. 33. &c.

k *Virg. aeneid.*

l *Lucianus in Dialogis.*

m *Or a Metamorph.*

n *De sympathia inter Naturam.*

o *Poli sicut, legge totam Epistola Alstedij, Senatus Resp. No-rimb. conscripta,*

q *pref. aman- te Theologiam*

quam naturalem

so many croaking(e) Froggs, so many swarmes of Grashoppers and Locusts, as eate up all the greene leaves, the fattest and best things in every land, whereon they come: how from one *Ignatius Layola*, are issued so manie ignifiied fiery Iesuites, Iebulites, (f) Iudasites, world-disturbing (g) *Davises*, as they bragg of their numbers and (h) powers; their names, like the Divels in the possessed, being called Legions. I say, pondering these things, I have justly thought, That as some good and gracious men (such as formerly I have specified) being eminent in gifts and graces, have been the organs and instruments of the glorie of God, of the true information of mens judgements, the reformation of their mindes and manners; by their paines, endeavours, authoritie, preaching, ruling, doctrine, discipline, chiefly their life and example, drawing the plebeians and common people, to vertuous and holy living; withdrawing them from vice: so on the contrarie (as it was in Ierusalem, of which the Lord so oft complaines) from the Ru'ers and the (i) Prophets, the corrupt magistracie, the carnall, carelessle and unprofitable ministerie in most places in Christendome, (as armed Greekes out of the Troyan (k) Horse, as did diseases out of (l) Pandora's boxe, have proceeded all those vices and enormities, which as Gan-grines and Leprosies spread, and as plague-sores infects the whole bodie of the common people. The vices or vanities of the rulers, tending as the folly of that (m) *Phaeton*, to the combustion and confusion of the whole universe: vices, like malignant Planets, moving in the Spheares of superioritie, having ever a pestilent and poysoned influence upon these inferiors, of the observing apishly imitating Laytie, the commonaltie (as the bodie after the head, the shadow after the bodie) ever moving after their rulers; the bodie (n) politcall as in other things, so in this sympathizing with the bodie naturall. Of which, that wee may still give further demonstration, let us observe, and perverse all histories, reflect upon times past and present, historically, experimentally: and we shall see, that in these three States of the Church, Common-wealth, Oeconomic; the governed have beene ever (and still are) cyphers or figures in Gods Arithmetike, scales or blanckes in Gods account, well affected to peace and Religion,

gion ; infected with faction, divisions, or Idolatrous superstition: according to the temper, qualifications, and dispositions of their governors, Civill, or Ecclesiasticall; they receiving, as soft waxe, usually their impressions from these, of good or of evill, seasoned sweete or sower, ever as (o) Caskes from their liquor. Yea, it being betwixt the heads of the Church, and the Common-wealth and familie, and those bodies of people that have depended on them, as betwixt the head of a great fish and the bodie of the * fish: for if the fish-head smell well and sweet, the bulke & bodie of the fish smel well too, be it never so great: if the head stinke and be corrupt, the bodie doth so too. The application is obvious to every one, with halfe an eye: demonstration seals it. For first, looke upon the state of Iudea, in the dayes of (p) Abab, (q) Iero-boam the sonne of Nebat, (r) Manasses, (s) Abaziah, (t) Iehoram, (u) Iehoabaz, (w) Zachariah, and other Idolatrous Princes, and you shall see Gods Altars broken downe, the true Prophets banished, or butchered, altars to false gods erected, the worship of the true God defac'd: why so? in a promptius causa: their rulers were Idolaters, Baalites; the fishes head stunk. Againe, looke upon the state of the Church in the daies of (x) Iesas, (y) Ezekiah, (z) Iosias, (a) Iehosaphat, (b) Asa, and this our David; you shall see the Groves of Baal burnt, his altars demolished, his worship and worshippers abolished, his Priests sacrificed, Religion planted, Gods Altars repayred, the Temple purged, the people conformed, Priests and Levites for preaching and teaching instituted, the Pasle over solemnly kept and observed: why so? the Magistrates were religious. the Scripture gives this testimonie of them (how ever with many mixtures of infirmities, in which the good God be mercifull to all his Children) they did that which was right in the sight of the Lord. Such force you see hath example, that Regis ad exemplum (d), the whole world followes the example of Kings, which held even amongst the verie heathens: for in the times of Alexander and of Julius Cesar, (as the Macedonians, so) the Romaines were warriours: in the times of peaceable Augustus (as in the dayes of Salomon) men were studious of (e) peace, Janus his gates were set open: in

the

o Quo se vel eß
imbuita recens,
servabit odorem,
tefta dim. Horas.

* Sic allductus
Geminians in
summa exempli,
lib. 4. de nas. &
volat. & Petrus
Berch. reductory
Moralis lib. 9. c. 1
p. 1. King. 18. 3.
21. 30.

q. 1. King 14. v
9. 16.

r. 2. Chro. 33. 6
7. 8. 9.

s. 2. King. 1. 16.

t. 2. King. 3. 1.

u. 2. King. 1. 3. v
1. 2.

w. 2. King. 15.

vers. 8, 9. 10.

11. 12.

x. 2. King. 14.

vers. 3.

y. 1. Chro. 30. 31

32. Chapters.

z. 2. King. 22.

1. 2.

a. 1 King 2. 27

43.

b. 1. King. 3. 5.

vers. 3.

c. 2. Chron. 30.

vers. 18. 19.

d. Regis ad

exemplum solus

componitur orbis

e. Pacem et po-

ssimus omnes.

f Observatio
Gnawarbi in
suis Epitoliis fa-
miliaribus, &c. or
Cassianei Iuris, in
suo Catalogo
gloria mundi.

g. Ignobile, &
mobile vulnus.
h. Quo si que-
ram mutantem
protea nodo.

i. Colorum vultus
Polypus piscis, ad
familistinum
loci: sic Aris. ii.
g. de anim. c. 37.
Solini. s. 32. Ulass
lib. 21. t. 21.

k. De Camelione,
bac Plin. hist. 6.
28. c. 8. &c. Aeli-
an. ii. 3. hist. c. 14.

l. De Hyena, bac
Aethan. lib. i. c. 26

m. Calling
Christ in deni-
sio a Galilean,
the carpenters
sonne, with the
like vituperati-
ons, epod Thre-
doratum.

n. 2. King. 19. v
10. 11.

o. Exod. 8. v. 15

p. Luk. 32. v. 2.

Luk. 13. 13. 18. v
6. 34. v. 20.

q. Luk. 23. v. 20
22.

r. Acts & mo-
numents of the
Church abrid-
ged, by M. Ma-
son, folio 203.

the times of *Commodus*, *Heliogabalus*, *Nero*, and other such
luxurious Goates, Rome was as (f) a strewes: in the dayes of
Marcus Aurelius the philosopher, all were studious of Philo-
sophie; as in the Ecclesiastical histories, in the daies of reli-
gious *Constantine*, the Court, (yea the Campe) was as a Church,
a center of zealous divines: in the dayes of *Julian* that accur-
sed carelesse Apostate, his Court was full of Apostolical turn-
coates. So are the common people blowen as (g) weather-
cockes, even as the windes come from their governours; East,
West, North, South, changing (as that (h) *Proteus*, (i) *Poli-
pus*, or (k) *Camelion*, even as the (l) *Hyena* is said to change sex)
according to their rulers coloures, being ever, as our common
peoples proverbe is, and as their prafite hath beene, and ever
will be, on that Religion which the King is of: as wee say of
dogges, ever taking the better side. If *David* blesse God, as in
my Text, the people blesse God too. If (m) *Julian* the Ap-
ostate, *Rabshakeh* (n) and *Senacharib* blasphemie God, and pre-
ferre the gods of the Gentiles before him; so will the people
blasphemie him too. If *Pharaob* (o) harden his heart, and dis-
taste *Moses* and *Aaron*, his Courtiers and the *Egyptians* will
harden their hearts too, as the nether millstone, purfling af-
ter *Israel*, till they sinke like a stone in the midst of the Sea.
If the popish Princes persecute those of the reformed Reli-
gion, the Prelates are more malignant, (as the (p) *Pharisees*
were more spitefull against Christ, then (q) *Pilate* himselfe;
and if Princes and Prelates prove dragons, to devoure the
poore Saints, the plebeians will be at least serpents to sting.
The Bishop of Aix with the president *Cassane*, the Archbishop
of Arles; with others, had no sooner apprehended a Book-binder,
for selling of Bibles, which they vilified and undervalued,
below some lascivious pictures, (which themselves had
bought) but presently the common (r) people crie, (like the
howling of so many wolves, like the barkings of so manie
dogges,) A Hugenote, a hugenote: a Lutheran, a He-
reticke, to the fire with him, to the fire with him; let him fry
a faggot: An invincible Achillean argument, concluding in fe-
rro, which Christ himselfe and his Apostles, could never have
answered, had these men had them in their power. Such im-
pressions,

pressions, the ring-leading examples of the superiors worke in the common people, even more monstrous and hideous, then those that are wrought by the force of imagination: of which wee have so many wonders related by (s) *Lodowicus Vives*, (t) *Pasquier*, (u) *Wmrich*, the french (w) *Montaigne*, & (x) others both *Physicians & Historians*. Come frō the generalitie to particulars: looke into our countrie Townes and Villages, in that reference and relation betwixt Land-lords and Tenants; and you shall easilly see them drawe both in one y oake, to good or evill, Religion or superstition, pietie or profanesse: we neede no other witnesse of this, but our eyes and eares. In this our Ireland, in which we that are *Proteltants*, are planted as some handfuls amonst such swarmes of *Papists*, as *Israelites* amonst *Egyptians*, as *Jacobs* seed in the lightsome (y) *Goshen* of the *Gospell*, it being popish (z) darkenesse round about us, horrid and fearefull, more then *Egyptian*, or (a) *Cimmerian*: See we not our selves in respect of them, like the armie of *Israel*, in the time of *Abab*, as some little flocke of Kyddes here and there scattered; they being as those *Syrians* that filled the (b) ountrey & hath there not beene meanes used, both by *Word* and *Sword*, to purge their popish leaven, to bring them (as once the *Gentiles*) out of the power of (c) darkenesse, to annoynt them with (d) eye-salve, to plucke them as brands out of the (e) fire, to bring them to the knowledge of the (ff) truth, but all in vaine? have wee not lost our oyle and labour? are they not settled worse then *Moab* in their popish dreggs? are they not like *Babell* (g) incurable? doe they not yet (as if they were possest with deafe Devils) stop their eares with the deafe (h) adder, and will not heare the voyce of the Charmer, charme he never so wisely? Doe they not fly our Churches & congregations, worse then the serpent flieth the *Ash*; or as *Moses* fled from his (i) rod, as though there were some serpentine venom in our doctrine or discipline? can they be brought into our spirituall (k) feasts, by any reasona-

for perpessu nos una, die magis nalle, sicuti volvitur annus: Olaus, li. 1. c. 3. Hinc adagium Ercuni manuatis à Melo, Plinio, & Lactantio lib. 4. Iustis Cimmerie sembra, sic Pontica tenebra, as magis formidabiles pepisca. b. 1. King. 7. 27. c. *Ad*. 16. 18. d. *Rev*. 3. 18. e. *Ind*. v. 33. f. 2. *Tim*. 2. 25. g. See M. *Craftesman* zealous & learned sermon on that Text and subiect. h. In *Isa*. i. *Exod*. 4. 3. k. *Luk*. 14. v. 23.

S. 10. 1. 7

s. *Lodow Vives*,
in his 3. booke
of the *Soule*,
speaking of
feare from i-
magination.

t. *Libr. 6. Des*
Recherches de la
France, cap. 8.

u. *In Comment.*
de monstris, 17
w. In his first
book of his Es-
sayes in folio,
chapter 21. sic
in lib. 3.

x. *Proes in Com-*
ment. in c. 25. lib.
12. *de Civitate*
Dei sic *Ambras.*
Part. in prædict.
Comment. Win-
richi, cap. 17.

y. *Gen*. 47. 27.

z. *Exod*. 10. 5.

23. a. *Cimmer. expi-*
datum, in Bosphoro.
secondum Plin.
lib. 6. c. 6. c. 11. c.

13. *vel in Bala-*
ca & Cume in
Scilla, secundum
Plin. & Cicer.
ronem acad. 8.
ubi raro ausu-
quam Sol solen-
descit, vel secun-
dum Solinum c.

21. *ibid. Sec mō-*
ses perpessu nos una, die magis nalle, sicuti volvitur annus: Olaus, li. 1. c. 3. Hinc adagium Ercuni manuatis
à Melo, Plinio, & Lactantio lib. 4. Iustis Cimmerie sembra, sic Pontica tenebra, as magis formidabiles
*pepisca. b. 1. King. 7. 27. c. *Ad*. 16. 18. d. *Rev*. 3. 18. e. *Ind*. v. 33. f. 2. *Tim*. 2. 25. g. See M. *Craftesman**

G

b/c

I Exod. 10. 30.
in Math. 13.
13, 14. ex Esa. 9.
in Rom. 11. 8.

• 10. 18. 12.
Psalms 12. 4.

p. *Echinis pifos*
qui siftem navi-
gia, destinat; ad-
versus & venos,
& venas. *Asian.*
lib. 1. cap. 27. *Plini.*
lib. 32. c. 1. *Albert.*
lib. 24. *animos.*
Arift. hif. anim.
lib. 2. cap. 14. *re-*
citat. & Basil. in
Exemero. hom. 7.
Infat. Plin. in
pratoria novi
Anthony.

q. *Judges 4. 8.*

r. *Ruth 1. 16.*

s. 2. *Sam. 5. 21.*

ble compulsion? are not their hearts (like clay in Summer) growen harder and harder, even as (l) *Phraobs*? as their eyes more (m) blind? their wils more perverse? their mindes more (n) malignant? Now from whence growes all this obstinacie? obduracie? refractorie perversenesie? Besides the common plea, which, as a payre of Shipmens hose, or as a nose of waxe, fits them at all assayes, That they must doe, and will doe (for wickednesse is ever (o) wilfull) as their predecessors, fathers, and forefathers have done, (Poperie, like frenzie, madnesse, and some lethargicall sicknesses, running in a bloud, and being like their intaled lands, hereditary.) As though some northren ble w-cap borderer, should argue, My father was a taking man, and never died in straw, but went up Hemp-street, & down Gallows gate; and therefore Ile goe that way too. Or as though some young *Dailah* should argue, My mother was a good Catholickall univerſall woman, & did good service in the Stewes, both to the Seculars & Clergie of Rome; & therfore Ile do so too. Besides I say, this pestilent and peeſh pleā; the chiefe (p) *Remora*, that holds them from obedience to God and *Cesar*, the chiefe block in their way to Religion, the chiefe filme and scumme which is over the eyes of the multitude (even that *fax fax populi*, the promiscuous common people) is the practise of their superiors, the example of their Landlords: for so they vent and reveale themselves in plaine termes. And so wee see indeed in their practise, that if their Landlords go to the Church, the tenants will go too: even as *Beruch* said to *Deborah*. If thou wile go to the Battell, I will go too; if thou wile stay I will stay (q) too, (as *Ruth* said to (r) *Naomi*: as *Itai* (f) said to *David*.) Surely whithersoeuer they go, these will go too; they cleave like burrs to their Landlords: so that bring them to Church that are heads, and the commonaltie follow, as the shadow the bodie: the practise of the great ones (as the needle drawes on the thred, as the aule or bristle drawes on the shoomakers tach) draw on the meane ones; yea (for ought that I see) our common Irish depend on their Landlords, for their bodies and estates (as on their Priests for their soules) for religion or superstition, heaven or hell, more then on the Word, on *Moses*, the Prophets, the Apostles, more then on *Cesar*, or on God himselfe. Eyther of these

(e) these are as (u) Simon Magus to the Samaritans, as Diana to the Ephesians, Act. 19. 28. as the Penates or houſhold-gods to the Gentiles, even all in all, *Instar omnium*, their Delphick * Oracle, ſpeaking ex tripode, their Pythagoras, their ipſe (x) dixit, their Domine (dic) factotum, on whose ſleeves they pin their ſoules, to carry them whither they please; eyther to heaven, as the Angels did (y) Lazarus; or to hell, as Mephaſtophilus did their Doctor Faſtas; or to Purgatory, as they think the Paganish Traian (z) went. So that, get the Landlord to the Church, as he that pulls but one linke of a chaine drawes all the rest, wec ſhall draw our (otherwife obſtinate) Irish to our Church, as if chained and linked by the cares: but without removeall of their Priests which poſon them, and by mulcts or what elſe, moving their Landlords to conformitie; all our paines, prea- chings, perſuasions, impositions upon the Comminaltie, is but with the Dolphin and Salmon, to ſwim againſt the ſtreame, to wash an (a) Ethiopian, to white a Blackmore, to take out a Leopards ſpots, & by water to cleane a peice of clay; (as Gardner ſaid in his policies, in another (b) caſe) to ſtrike off the branches and to leave the roots; according to the alluſion of Anacharsis, to ſeeke to catch the little flies in the webs of our lawes, and to ſuffer the great ones to breake through.

Sect. IV.

More ſpeciall application to Masters of families.

Laving them, looke into private families, and we ſhall ſee, like Master uſually, like man; like father, like ſonne; like crow, like egge: yea of (as in *Ahab* and (c) *Iezabell*, *Ananias* and (d) *Sophia*) like husband, like wife; eyther combined in evill, (as *Simeon* and *Levi* (e) in bloud) or, as *Zachary* and *Eliz-*

Cambyſe, *Agamemnon*, *Amilcar*, *Epimandone*, *Eschilo*, *Philippe*, *Dionysio*, cum alijs. *vide apud Valerium lib. 1. cap. 8. Pauson in Arcadicis Heroditum lib. 3. Diiodorum, lib. 10. lib. 15. apud Ciceronem de Faſo, Spidam & Plutarcho in Alexandro, praeſuppo apud Maiolum in diebus canicularibus, part. 2. coll. 2. pag. 96 97. 98. 99. &c. x *Autos epa.* y *Luke 16. 32.* z *Helped out by the prayers and ſuffrages of G eorge the great.* a *Iorom. 13. 23.* b *He meant, La: Elizabeth ſhould rather have beene cut off, as he & Bonner laboured: the meane people martyred. Foxe Mart.* c *1. King. 19. 1. &c. 21. 8.* d *Actis 5. 1, 2, 3, 4.* e *Gen. 49. 5.**

t The Semina-
ric Priests, and
their Landlords
wholly ſway
the bodie of
our Irish Pa-
pifts.

u *Magni dicitus,*
non quia scruta-

tor natura;

qualis magus

suis Apollonine

Tyanus, apud

Iustin. q. 24. &

Philistinus, in e-

ius viva, quales

& magi perfici,

apud Ethon. lib.

de legibus, apud

Proclum, lib de

Magna qualia

magis noſſer

Cardanus (imo

ipſe Salomon)

Alberus Magn.

cum alijs ſed

Magnus Demoni-

anus, ut olim Ely-

mas, Actis 13. 8.

Iannes and Lam-

bres, Exod 7. 11.

Familius, Corne-

lius Agrippa, &c.

diverſe Fryers.

* *De Delphico,*

vel Dodonei A-

pollonius oracula,

cum reſponſionib.

ambiguis Creſo,

vide apud Valerium

lib. 1. cap. 8. Pauson in Arcadicis Heroditum lib. 3. Diiodorum, lib. 10. lib. 15. apud Ciceronem de Faſo,

Spidam & Plutarcho in Alexandro, praeſuppo apud Maiolum in diebus canicularibus, part. 2. coll. 2.

*pag. 96 97. 98. 99. &c. x *Autos epa.* y *Luke 16. 32.* z *Helped out by the prayers and ſuffrages of G eorge the great.* a *Iorom. 13. 23.* b *He meant, La: Elizabeth ſhould rather have beene cut off, as he & Bonner laboured: the meane people martyred. Foxe Mart.**

c 1. King. 19. 1. &c. 21. 8. d *Actis 5. 1, 2, 3, 4.* e *Gen. 49. 5.*

f Luk. 7. v. 6.

g Act. 18. v. 2.

h Gen. 17. v. 23

i Gen. 32. 7.

k Gen. 4. 4.

l 1st. 12. 13.

m Philomena,
sic dictus à Phi-
los quod q̄a-
mor, &c. were,
desactus, quasi
desuētus amore
causandi, &c. De
cūus cāutelis
vide apud Plin.
lib. 10. cap. 29. &
cap. 42. Theolo-
gica applicas
Berchorius redi-
ctorum moralis: li.
7. c. 30. fol. 159.

n 2. King. 2. 23.
34.

o Gen. 24. per
notum,

p Gen. 18. v. 18

q Gen. 14. v. 14

r Math. 8. 8. 9.

zaberb. (f) Aquila and (g) Priscilla, united in good. Yea gene-
rally, such a governour, such a family: if Abraham beleewe his
whole houeshold, at Gods commandement, are (h) circumcised: if
he sacrifice, (i) Isaac of a child is acquainted with (j) sacrificing,
and is able to discourse of it: if Adam sacrifice, Abel offers up
too, the best of his (k) lambes: if the Iewes spread the high
wayes with boughes, in the honour of (l) Christ, the children
will cry *Hosanna* to the highest: if the father blesse and praise
God, and sing Psalmes in the family, as *Præcentor* beginning the
quire, the rest (yea the least) follow in their holy anthems: e-
ven as the Congregation here follow *David* their first mover,
who lets the rest on work, as the (m) Nightingall by her prick
in her brest, first awakens her selfe, and then by her carolling
sets a worke the Marle, the Finch, the Linnet, the Larke, and
all the quiristers of the woods and fields: Where on the con-
trarie, where the Governors or Masters, usually make no bones
of oathes, no not of the wounds and bloud of Christ, which in
their madnesse sometimes they teare, as Doggs doe Kydds or
Lambes; you shall heare the servants, yea the children, as the
croakings of so manie Toads, the hissings of so many Snakes,
casting out of their mouthes squibs and firebrands against the
Almighty: the young Cocke learning, as the old crow; as the
young Nithingales are said to repeate and crowd such tunes a-
lone, as they learne from their males. So that you shall as easi-
ly discerne by the tongues of children abroad, how their pa-
rents are affected at home, to Religion, to the Word, to the
Preachers, the Ministerie, yea whether Protestants or Papists;
as you shall discerne fire in the house, by the smoake of the
chimney: For why doe those forty children (deservedly de-
voured by two Beares) blaspheme the Prophet (n) *Elisha*, with
Come up thou bald pate (as some profane impes abase and abuse
the Ministers of these dayes,) but that their irreligious pa-
rents had given them a preceptorie practicall lecture of imita-
tion? So for servants: *Abraham* hath a servant as faithfull unto
him as his owne (o) soules. why so? *Abraham* himselfe is
faithfull to God, and traines him, and the rest, in (p) religious
(as well as militarie) discipline (q). The Centurion hath his
souldiers obedient unto (r) him. its no marvell: for he himselfe is
obedient

obedient to Christ, even in the obedience of (f) faith. *Corne-*
lius hath his souldiers fearing (t) God, whom he sends to Ioppa
for *Peter*: but the *Encomium* of himselfe is first, That he was
a (n) devoute and religious man. So on the contrary: Is *Pba-*
raob churlish against *Moses* and * *Aaron*? his Courtiers thrust
them out of his presence. Is *Abel* bloudie hearted against
(x) *Ammon*? his servants upon the least (y) motion, are blou-
die handed. Is that rich churle cruell against *Lazarus*, giving
more to his hounds and spannels, then to the poore? we shall
see his servants so too: there's more mercie in the medicinable
tongues of the (z) Dogges, then in eyther Master or men. Yea
lastly, doth *Iashua* serve the Lord? then all his houesold will
serve the (a) Lord. Doth *Zacheus* beleeve? then salvation
(because iustification and sanctification) comes to his whole
(b)house. The convert *Taylor* baptizeth? then is his whole
house (c) baptizeth. There's a Church said to be in the house of
Chrispus, *Stepbanas*, (d) *Philemon*, in respect of religious duties:
why so? their masters are religious. whereas in some houses
there's no more shew of religion, then in the house of a Turke, a
pagan, or a savage Barbarian (unless idle and vaine jangling,
rybaudrie talke, hellish contentions, Thebane (e) carding and
dycing, racketting and bandying of blasphemous oathes, be re-
ligion:) Why so? There's no life in the head, no heate in the
heart, no zeale, no grace in the Governours: therefore the go-
verned be eyther luke-warme (f) Laodiceans, or key-cold, e-
ven altogether godlesse and gracelesse. Not that I denie, but
that an *Abraham* may have to his sonne an (g) *Ismael*; an *Isaac*
an (h) *Esa*; a *Jacob* an incestuous (i) *Reuben*, a bloudy (k) *Si-*
mon; a *No*ba (l) *Cham* nor that I am ignorant that an (m) *E-*
lishe may have servant a lying *Gehezai*; a (n) *Philemon* a runna-
gate *Onesimus*; the best Master the worst servant, even Christ
himselfe a (o) *Iudas*: or that the worst Master may not some-
times be (p) blest in, and by a (q) good servant; as *Laban* in
Jacob: or that a *Nabal* may have such about him, as are honestly
affected to (r) *David*, and to such as feare God. Which instan-

f *verf.10.*i *Act.10.7.*u *verf.12.** *Exod.10.28.*x *2.Sam.13.22.*y *verf.18.29.*z *Luke.16.31.*a *10.13.14.15.*b *10.19.9.21.*c *All.16.31.*

32.33.

d *Philem.2.2.*

e Invented at
the siege of
Thebes, & co-
dened, in their
eyther supersti-
tious abuse, as
lotti, or cove-
tous abuse, in
getting & gay-
ning, both by
Cyprian, & our
Danios, in tra-
states writ ex-
prely against
them: as also
by the civil &
common law, a
as appears in
the Digests, lib.

11. tit.5. lib.1. c.

h *Gen.26.34.*n *Philem.9.11.*

Cod.lib.3.iii.43. & C.epit. 35.c 42.43. f *Rev.3.15.16.* g *Gen.21.9.10.*
i *Gen.35.22.* & 49.3. k *Gen.34.25.* l *Gen.9.22.* m *2.King.5.26.*
o *John.6.71.* p *Gen.19.20.* q *Gen.30.27.* r *1.Sam.25.14.15.*

f Rom 9.15.16.

t Reademy O-
riginis repen-
tance, extant in
fine libræ.u Oh quam re-
lex fit spiritus
sancti gratiam
scriba non egenis
tempore, ut pre-
dicant patres.

v 2. Sam. 15. 12.

x Gen. 19. 4.

y Jer. 18. 8. &

20. 1.2. & 23. 1.

G 37. 15. et 38.

4.

z Matth. 27. 1.

39.41.

Mark 15 21. 13

a Iudg 9.4.5.6.

16.17.18.

b 1. King. 18.

20.

c 1. Reg. 22.8.

d ver. 24.

e Of the tragi-

call ends of

both these, as

also of G.ffrey,

Clarke, Dale,

Coxe, Beard,

Browne, Baul-

ding, Bradway,

Foxford, Parry,

Long, Honer,

Elroker, Capon,

Sardine, with

many more per-

secutors. See at

large in Marty-

rol. & in briefe,

in the Acts epi-

ttonized, fol.

378, 379,

x Jer. 2.8.26.

ces prove thus much only : That God is a free spirit, and gives his grace freely, to whom he will, as he (f) will ; neyther tyed to (t) bloud, affinitie, consanguinitie, nature : and that the worke of grace can no more be hindred, then the shining of the Sunne, the motion of the heavens, or the flowing of the (u) ea, in those that are his servants ; though they may perhaps by the hand and tongue, persecutions of carnall masters (as too many religious servants and prentices in our cities, townes, and corporations experimentally and bleedingly feele) be too too much oppugned, opposed, discouraged, clouded, and eclipsed. It holding true in the generall, and in most particulars for all this ; notwithstanding that in every state and condition (some few rarely excepted) the Governours and those under their charge, eyther in good duties, as David here, and his subjects : or in mischiefe and wickednesse, as did Absalon and ^{*} Achito-
phell against David ; the elder and younger (x) Sodomites, as
against just Lot ; the Priests and the (y) people against Jeremie ;
the Scribes, Pharisees & Synedrini of the Jewes against (z) Christ ;
Abimelech and the men of (a) Sychem, against the seede of
Gideon ; Iezabell (b) and her Idolatrous Prophets, against Elias ;
(c) Ahab and (d) Zedekiah against Michay ; Ephram and Ma-
nasses against Iudah ; the Seminaries and the Jesuites against
the strictest, and greatest, & sincerest of the Protestants ; Gardner,
Bonner, with their Officers, Officials, and bloudie Bayliffes,
Summoners, Sherifffes, and Sargeants (such as Sheriffe Wood-
roffe (e) and the Bayliffe of Crowland) against the slaughtered
Martyrs in the time of Queene Mary.

S E C T I O . V.

How the godly or ungodly Minister leades many to heaven or
to hell, by his life and doctrine.

B Vt of all the rest, as we have showne in the Magistracie and
private Families, this holds most authentique in the Min-
istry : that, according to the Prophets phrase, *Like Priest, like*
(a) *people* ; like Pastors, like parishioners. Seldome shall we see
a flocke thrive under a carelesse Pastor, who feedes & cloathes
him.

(b) himselfe with their milke and wooll, leaving them to the Lyon and Wolfe. However I know that God can worke, as by weake meanes, so in & by wicked meanes, feeding *Elias* even by a (c) Crow, as not tyed to any instrument, worthy or unworthy; bringing water even out of (d) Rocks, good out of evill, and causing a prophesying (e) *Balaam*, even whether hee will or no, to blesse a people: yet nevertheless in all probabilitie, he that is ignorantly blinde and cannot see, a dumb Dogge that cannot (will not) open his mouth (as being full, fatt, and crambd with Steeples and *tot quots*) a cloude without (f) rain, seldom dropping, a drie nourse without milke, a mute fish, a tonguelesse Embassador, a blinde leader of the (g) blinde, a dark Lanthorne in a darker night: adding to ignorance or idlenesse, a dissolute life; sitting in *Moses* chayre, but neyther preaching nor practisung the doctrine of *Moses*, or of the *Messias*; ayming at the bagge, (i) with *Iudas*; seeking silver, not soules; the ficee, not the flocke; the place, not the grace of a Minister; (praeesse, non prodeesse) his own (k) preeminence, not the peoples profite; (o: sum cum honore) a lazie life, a large command (which *Luther* taxeth in the Popish Prelates, and more then he, (l) *Erasmus*.) It is as probable (I might say, possible) that such a guide as this, should worke grace in a depending people, thus gracelesse himselfe; as to bring water out of a flint, oyle out of a stome, light out of darkenesse: to excite to praise God, when our owne hearts are as hard as adamants, as congealed as yce, without any spirituall life or motion: to exhort others, as *David* here this people, to blesse God and yet wee in every Alehouse and Taverne, to belch out most horrible blasphemies against God, as some doe; I speake it to their (m) shame: to thunder out woes and *anathema's*, against the drunkennesse of others, (n) by which God is dishonoured, the creatures profaned, Gods Image * defaced; and yet our selves to make the Alehouse, or Taverne, or Tobaccho-shop our studie, the Cardes our booke, the Indian weed our Inke, the pipe our pen, extracting our Sermons from the fume of the grape, the froth of the tap, the snoise of the quiffe. This makes us worse, and more monsters, then ever Africa bredde, then (o) *Munster*, (p) *Mandevill*, or (q) *Textor* ever writ of: to be even all voices,

like

b *Exod. 34.3.9.*c *1. King. 17.6.*d *Exod. 17.6.*e *Num. 23.18.*

19. & 24.1.2.3.

f *Inde. v.12.*g *Mash. 15.14.*i *Jobn 12.6.*k *Cadus sedes
prima, visa luna.**Greg. de p. A. l.*l *P. assim. in col.
lognij.*m *Phil. 3.18.19.*n *Esa. 5.11, 12.*

o & 20.5:

See *M. Donau* against drun-
kennes, in is
fourte treatises.o In his Cos-
mography.p *Mandevill* in
his travells.q *Textor in sua
Officina; finis-
ed by Zwinger,
and enlarged.*r *Lycobensis
de prodigijs, mul-
ta ex mira varo-
rat de monstra.*

¹ *Heptaphon Echo, apud Plin.*
lib. 3. cap. 15.
² *Matth. 8. 9.*

* *Iob. 2. 2.*

¹ *2. Sam. 20. 18.*

* *Plus oculatus reflectit, quam auriculares decem.*

¹ *Gen. 27. 32.*

* *Luke 4. 23.*

¹ *Apud Virg.*

² *Aeneid.*

³ *2. Sam. 9. 3.*

⁴ *1. King. 15.*

like (¹) Echoes, all tongues, Stentor-like, to cry and command; no hands, no hearts, to execute ought. And sure when we say to our people, as the (²) Centurion to his servants, *Do thus, but do nothing our selves*: when, like Church-bells or Inn-keepers signes, we direct and call others in, to feast with Christ, as did his Disciples at the marriage feast, & yet hang out our selves, as markes & crosses by the high way: when we direct others how to journey towards *Syren*, and yet stand still, as the Iewes at the corps of (³) *Amasa*, and never march foote forward our selves: when we set true notes to others, yet sing jarring notes our selves: seeming to steer from the rockes of sinne, yet making daily shipwrack our selves: giving caveats and cautions against these sin-poysons, which we gulp downe our selves. the people, which looke at the lives which we leade, more then at the doctrine which we teach; our lives being to them, * ocular and reall Sermons, our words but verbal: thinking we speake but for our pensions (as Lawyers for their fees) but practise according to our hearts persuasions; seeing us to have *Esau's* hands, though they heare us to have *Jacobs*(⁴) voyce, as though we our selves knew another way to heaven then what we teach them, (like some Vintner, that keepes a better cup of wine for his owne tooth, then that he drawes out to his customers) they are so farre from being moved with our doctrine, which they see crossed and contradicted by our doings, that in their hearts e-
ver (sometimes with their tongites) they bid us *Physicians*, * *Cure our selves*, and then they will follow our prescripts: other-
wise they wil neither be phlebotomized by such Quacksalvers, nor be dyeted by such Empericks. And indeed, to looke more curiously into the point, is it likely that we should draw others unro good, when our selves are so bad: is he probable to be a good steward to another, that never knew how to thrive him-
selfe? (*memor dat quod non habet*) can he beare others on his back, as *Aeneas* his father (⁵) *Archises* out of the Trojan flames, that like *Alph bofhe bly* or *Afa*, is lame or (⁶) gowtis him-
selfe? can he guide others amongst Cole-pits or Lime-pits, that's blinde himselfe? can he, in whose affections there's death to any good, and in whose life dissolution, kindle in others de-
votion? can a dead coale kindle greene wood? can any light

his candle at a stinking candles snuffe, that hath onely like hell fire) heate without (a) light; stinke to offend, no light to delight? can one drinke pleasingly at a puddle? can one bring that which is cleane, from that which is uncleane? can the poore people gather the (b) figges of nourishing edification, or the prested grapes of right application, from the thornes and thistles of an unholie and vaine conversation; or not rather the grapes of Sodome, the gall of (c) Gomorrah, such unsavorie rotten (d) figges, as will furset the soule, and such fower grapes as will set the teeth on edge? Therefore, to conclude this point, these premisses considered, let all us, whom God hath fixed in his her orbis, move regularly, that we may have a sweete and gracious influence upon these inferiours, that our persuasions, joyned with our practise, may fall, as the first and latter (e) raine, upon the tender hearbes, yea, as the dew of Hermon, upon the fruitefull Vallie. Oh, we know, that masters worke goes best forward, which saith not onely to his servants, Doe yee (for so his trust and credulitie may bee abused) but, Doe wee such and such a businesse; that sets his owne hand to the worke. The wals of Ierusalem are like to bee reedified, and their decayed houses rebuilt, by the remainder of the captivitie, when there is such a superintendent as (f) *Nebemiah*: and when the Princes, and Peeres, and Elders contribute so largely and * liberally, as here in this Chapter, in *Davids* time, the worke is likely to go forward: so when the great Architects, the maine master builders, in the Church, Common-wealth, and familie, set to their hands and hearts, to the building of Gods spirituall Temple, to the setting forward of Gods plough, to the planting of Religion, supplanting of profanerie, and superstition; then are wee likely to have many spirituall Temples erected, *Dagon*, and *Baal* dejected; then may wee hope to see, as in the dayes of *David* and *Salomon*, a flourishing Church, and weale publike; then may wee hope for Ioviall and Saturnall times, a golden age, not an age for gold, *Ha'cyon* dayes; expect a happie harvest of peace, mixt with grace, when we have such seedes-men. When there is such light in the eyes, the whole body is like to be (g) inlighnted; yea this triple bodie, Oeconomicall, Politicall,

a See Master
Greenwoods
tormenting
Tophes, but
chiefly B. *Bilson*
of Christ's de-
scent into
Hell, in folio
alleging the
Fathers, and
scholemens co-
cerning hell
fire.

b *Mark. 7. 15.*

c *Deut. 32. 32.*

d *Ier. 14. 3.*

e *Dam. 32. 2.*

f *Nebhem. 9.*
vers. 1. 2. 3. 4. 5.
* vers. 70. 71.

g *Matth. 6. 27.*

h *Math. 5. 16.*
i *Exod. 40. 38.*

k *Verbum pra-
dicatum.*

l *Verbum in-
carnatum.*

John. 1. v. 1.

m *vers. 4.*

n *Hanc lucem*

ā sole, ut spongea

sequam: Melich-i-

us in lib. 2. ca. 9.

Plinij ergo ab

Arifz. libr. 4. do-

gen. anima e. 10.

alter Sol dictus.

o *Math. 3. 10.*

11.

p *Exod. 13. 18.*

19.

q *Revel. 3. 1. &*

3. 1.

r *Act. 11. 24.*

s *Tit. 1. 4.*

t *2. Tim. 1. 5*

u *De laudibus*

Pauli hom.

w *In vita Au-*

gustini.

x *In oras, fune-*

bris.

y *In vita Cal-*

vin.

z *As that deep*

Whistakers, lear-

ned Reynolds,

zealous Per-

kins, eloquent

Humphrey, quicke

Fulke, melifluous

Playfere, holy Greenham,

deering Den,

painefull Willet,

et cetera multus alij,

a Job. 33. 23.

b Esty. 61. v. 1.

c Luke. 1. v. 17.

d Cant. 5. b. 15.

cloudes:

call, Ecclesiasticall enlightened, inliv'ned: chiefly, we in the ministerie, when our lights shine before men. This tends to the glorie of the Father (b) of lights; this shewes others, the way out of the darkenesse of Poperie, and profanesle: Oh our light of holy life, and learning, like the pillar of fire in the (i) wildernesse, leades many out of the deserts of Zin, of sin, to their celestiall Canaan; as an adjunct to the light of Grace, taking light from the word of (k) light, or that word (l) Christ, who is the (m) light; as the Moone from the (n) Sunne: as the Starre did the Easterne (o) Magi, wee lead many to Christ. Oh when such a man as *Moses*, and *Aaron* goe (p) before, what Israelite will not follow after, and come cheerfully out of the Egyptian bondage of sinne, and the power of the spirituall Pharaoh the Devill, to the constant resolved service of the true God, in the wilderness of the world? When the general is a Lion, it will put valour into the Souldiers, though but Harts and Hares. The name of a *Scipio*, or *Cesar*, doth Romanize, and Masculine the most effeminate spirit. Oh, when such an Angel or (q) Starre, is fixt in a settled Ministerie, of whom the hearts of Gods people can give such testimoni, as Saint *Luke* doth of (r) *Barnabas*, *Paul* of (s) *Titus* and (t) *Timothy*, *Angu-*

stine and *Chrysostome* of (u) *Paul*, *Possidonius* of (w) *Augustine*, *Basil* of (x) *Nazianzen*, *Beza* of (y) *Calvin*, *Melancthon* of *Luther*, the Church of Geneva of *Beza*, *Virell*, *Faus*, and *Farrell*, *Zunch* of *Zuinglius*, *Tygure of Gualser*, & many Churches and Comonion wealths of that zealous *Zanchy*, learned *Petri* *Martyr*, solid *Bullinger*, acute *Bucer*, with other laureat (z) English, Germaine and Belgicke lights, shining in illumination of knowledge and sanctification of life: Such a man, such a Phenix, such a messenger, one of (a) a thousand, shall declare unto man his righteousnesse, binde up the broken (b) hearted, speake a word in due sealon to him that is wearie, turne the hearts of the Fathers to the Children, as was said of *Iob* (c) *Baptist*. Where such a one is, his verie fame, as an oyntment powred (d) out, gives a sweete perfume, drawes hearers to him as the Adamant, Iron; as the Cæcian windes the

Humfrey, *quicke Fulke*, *melifluous Playfere*, *holy Greenham*, *deering Den*, *painefull Willet*, *et cetera multus alij*, *a Job. 33. 23.* b *Esty. 61. v. 1.* c *Luke. 1. v. 17.* d *Cant. 5. b. 15.*

(e) clouds: yea, as *Orphens* his Harpe drew (f) Trees, and Arions the (g) Dolphine. Yea as the sent, and odour, and beautie of the specious (b) Panther drawes the admiring beasts to admiration, imitation: the majestic of vertue being such, that even the vicious, that cannot attaine her, yet admire her, * as the Greekes did *Hellen*; and gaze on those vertuous ones her favorites, which are in eminent places, as the Owles and Beetles upon the Sunne. There needs no other Cummin-seed, to bring the Lords Doves to the Coates & windowes of Gods house; yea to build in the sanctuarie, then Gods voyce uttered by a sanctified organ. Yea whereas a wicked life, (as the smoake, and Rats, and Mice, and stinke drives Bees from their hives,) drives men from our assemblies, and makes them withdrawe, to their owne (i) perdition: On the contrarie, there should neede no other law, nor compulsion, nor Ecclesiasticall discipline, to bring to the meanes, whether Popish or Protestant, Athistical or Papistical refusants, or recusants; if there were in all our ministerie, which (hinc ille lacryme) in manie places there is not, mortification and sanctification. Oh if such a one as *John* the Baptist, which was a burning light, preach even in the desert, in the obscurest corner of a countrie, hee shall not want hearers, even the proud Scribes, the lustitiarie Pharisees, the sinfull Publicanes, (k) & the verie souldiers (hough verie seldome too zealous flocke to him, as the Ants to the Barne, and the Bees to flowers. And sure, (at last to conclude) he that in the eminencie of his place, can with *Davids* heart and spirit, exhort others to blesse the Lord, and himselfe begin this spirituall song; shall have the hearts of a religious people to answere againe, as an echo, as the Congregation here did *David*, *They blessed the Lord.*

C H A P. V.

*David prayeth God as a Prince: Politically,
and enioyneth others.*

L Ally (as the discharge of my last Bill) *David* as we have heard, doth not onely pra se God, Personally, Publiquely,

H. a.

Primarily

e *Plin.lib.2.62.*

43. & *Aulus Gellius ex Artif. no. 7. Auctio lib. 2. cap. 22.*

f *Syntax. artis mirab. lib. 1. loc. 18 pag. 206.*

g *Plin.lib. 9. c. 8.*
h *Aelian.libr. 8. cap. 40.*

* *Si videbatur mirabiles amores excitares sui. Cicero & Plato.*

i *Heb. 10. 39.*

k *Luk. 3. 7. 8. &
Math. 3. 5.*

* As he acknowledgeth, p. 46. 2.1
Item in his alij.

See the Harmony of Confessions in 810.
m 2. Sam. 20. 21
e 2. King. 12. 16
n 2. Sam. 15. 13
o De visibili Monarchia.

p In his principles, &c in prom. pueris Catholicis passionis.

q In his Libels & letters to diverse discontented spirits.

r In his Dolmas Chiefly the opposers of the oath of allegiance.

s De mortis ero aperte Basiliscis. Ifid. li. 12. cap. 3.
Julian. li. 2. c. 5.

• See all their blasphemous titles, they give their Pope, with their several authors quoted, by Pelargus in his Iesuiti mus. iij. de Pon. Our D. Susclif de Pon. Rom. M. Powel de antich. u. Dift. Bell. de Ponif. Rom.

* Gen. 1. 16. co-
p. g the Pope to the Sun, the Emperor to the Moone.

Primarily, Perswasorily : but to expresse my selfe in the most significant phrases I can excogitate; Politically or Princely. For as he was Gods Lievttenant, and Vice-gerent here on earth, as hee had received his Crowne, his Scepter, his Diademe from

* God : So hee knowes it doth belong to his Regall office, and function, to establish, ratifie, confirme, and propagate, what did belong to the service and worship of God. He knew(what we know and acknowledge, as Christians ; and as true Protestants, professe, and protecht, with all the reformed (l) Churches in France, Bohemia, Germanie, Saxonie, Scotland, Geneva and the whole Christian world,) that the Kings Majestie is within his Realmes and Dominions, in all causes, aswell Ecclesiasticall as Civill, and over all persons, aswell Ecclesiastickes as Laickes, next & immediately under Christ Iesus, supreame head and governour. There was no contradiction of this point in Davids time, except (m) Sheba, (n) Absalon, and some such like traytors, as would have made David offisicerda, devoyde of all rule, and regencie, cyther in things spirituall, or temporall. Nor is there any question made of it in our time, except by (o) Sanders, (p) Stapleton, (q) Cardinall Allen, libelling (r) Parsons, the late Endemon, (or Cacodemus) Began, and cther moderne (s) Iesuites and Fryers; who more then in the former Schoole-mens times, beate their braines, in hatching this addle-egge: which produced, hath proved the most dangerous cokcatrice or killing (t) Basilisk, to the depriving of Kings of their Crownes and lives. namely, that the power and authoritie of Christian Princes is subordinate to the Pope; in spirituall things absolutely, as to Christ Vicar, his Legatus a latere, his Subtitute on earth, the head, yea the Husband and Brid-grome of the * Church: and in temporall things too, in ordine quoad (u) Deum, as they have relation towards God, (as their great Goliab distinguishest,) And that Kings, Emperours, and Monarchs, are to receive their Crownes and Diadems from the Pope, as the Moone her light from the Sunne, as Innocent the third verie innocently, or rather nocently, collecteth from a corrupted * Text, (which as his Fryers doe with other Texts, he wrings, as a man doth blood from his nose, or rather playes with, as a Childe with

with a Rattle: as though they made Gods sacred Bible, but a bable.) So that the managing of these Crownes, the use and exercise of these swords is limited to the Church, and by the Church, (as the Sea that's kept within her bounds) disposed to the sonnes of their Antichristian Synagogue (which falsely they call their Church: as the Harlot in *Salomon's* time pleades for the (x) Childe that's none of hers) who must have their direction in the improvement of their authorities: yea and their corrections too, (as had the French (y) *Henries*, the Germane, (a) *Fredericke*, our English King (b) *John*, with hundreds more) from his Holinelle, their spirituall father: With whose eyes they must see, with whose hands they must act, from whose mouth, as their oracle, they must speake: by whom, if they bee not as schoole-boyes prompted, yea as Hoppes and Vines, in their whole regencies propped, and supported; their Crownes, yea their heads, (as the Turke with his *Bashawes*) must be lopped shorter by the neckes, and they wasted, and transported by *Charon's* ferrie-boate to Hell, or Purgatorie, or some such odde place, God knowes whether, to answere their disobedience before *Eacus, Minos, Radamanthus*, or some such odde fellowes. Thus these Papall Princely cyphers, being merely some thing or nothing, as they are joyned or diuoyed to or fro their Deified Pope (the true figure and forme of Antichrist, as he is * proved) they must doe little in temporall things; in spirituall things, nothing, without their light & ayme from *Peters* pretended usurping successor: to whom they are in submision and subjection, as a wife to her husband, as a childe to his Father, as a pupill, to his tutor, as a schoole-boy (foole-boy) yea I say further, as a servant, or prentice to his Master; or which is yet more servile, as a Warde to his Guardian, or a Captive to his Conquerour; without whose placet, they must eyther sit still, or rise and fall. Such a yoake of Romish bondage by their owne grosse superstition, with which they are both blinded and bewitched, have Christian Princes layd upon their owne neckes; more intollerable then ever those *Egyptian, Moabitish, Midianitish, Cananitish* Caldean, and Babylonian yoakes, which for their sinnes, or trials, the Lord successively layd on the necke of that untamed

H 3

Heyfey

x 1. *King. 3. 21.*

22.

y See *Sliden* in his chronicles, as also *Charon's* Chronicle, finished by *Mo. Lanethon*.z His neck was trod upon in 3. *Marks* Church in *Venice*, by *Alexander* the sixtb He resigned his Crown to *Pandolph* the Popes Legate, *Anno Dom. 1213* See *Stowes*, and *Speeds* Chronicle.* By *D. Donma* B. of *London*. *Dairy*: *M. Powel*, the Germane Sonnies, in their learned Treatises, do *assuris* *Ab.*

v. *Dane.* 32. 15.
d. See the book
in folio called,
the *Council of
Trent*, set out
by the well de-
serving paines
& perils too, of
M. Trent.

g. *Cardinal's Cre-
dence*, writing
letters to the
Pope, March 23
was affrighted
by the Devill,
in forme of a
blacke Dogge,
St. das. Comen-
s. 3. He died at
Verona. See
Ganiarus french
history transla-
ted, pag. 197.

d. *Antonius Rex
bonitatis, Pharis-
que Sacrae.*

Virgil.

e. *Devil is primo-
genitus Satanae.*
f. *Plinti. 10. 11. 12.*
e. 66. *Iudor. 1. 4. 13.*
Desounds 2. 5. 53.

g. *vt Scarabaei
in pila, ex simo
facto, usq; nimis
gigas, aetiam. 11.*
9. 6. 16. g. *Aug
de morte Manes.*
e. 17. & retract.
2. cap. 7.

h. *Gen. 4. 13.*

i. *Math. 27. 1. 2.*

k. *Math. 4. 8. 9.*

l. *Vide Mornet,
de progressu Pa-
ganius in false.*

(c) Heyffer *Isurian*, rebellious Israel, *David* was wiser then thus; he was not as seduced Israel, as a Dove without a heart he sends not to Rome for either leave or light, (though leave be light) to manage what belongs, either to his Civil, or Ecclesiastical jurisdiction, (as the Council of Trent, that could not proceede in anie of their superstitious, blasphemous conclusions, without poiting, and reposing to fetch the holy Ghost from (d) Rome; as a Bee in a boxe, as the jelt was, who came at last, and frighted, in the forme of a blacke dogge, one of their chiefe (e) agents out of his wits.) Or if *David* had inquired for a Pope in his dayes, unlesse he had found out the Pagan * *Pontifex*, or some high Priest amongst the lewes, hee might as well have sought for a man in the Moone, with a bush of thornes on his backe, or for a Needle (which had beeene needless) in a bottle of Hay: for we cannot say, as *Polycarpus* said of *Mauritius*, that the Pope was the first begotten sonne of the * Devil'. nay, as they speake of some Toades or Serpents, that breed in the braynes and (f) marrowes of dead men; hee was hight since, by the warinthe of that cockatrice the Devill, in the possoned & corrupted braines of men living, or rather, as it's said of Gnats & Juicets that breed of cloud, dung & (g) putrifaction; cloud was his first breeding, (as since feeding,) for from the blood of *Mauritius* the Emperour, unjustly effusid by that trecherous *Plotas*, soone gnats of a stinging conscience, gnawing and vexing the Traytor, (as once (h) *Cain*, and most murtherers,) he having in this perplexitie reference to *Boniface* the Bishop of Rome, as (i) *Iudas* had to the Pharisees, after hee betrayed Christ, as to his spirituall physician: and being superficially baulm'd, and his wound skind over by this Quak-salver, he in requitall gave him (what the Devill tempte ! Christ with, and what hee most gaped after) worldly (k) honours, and glories, even this glorious title of Vniversall Bishop of the whole world; his Diocess extensing as farre as the Devills. Thus crept he first out of his shell, in which he had beeene long inclosed: the mysterie of iniquitie, being long a working, by degrees (l) commencing, and sitting in the Chayre of perteine. But in *Davids* time, and in the time of the Patriarks Prophets, Apostles, yea and the first six hundred yeares after, (called the Primitive times)

times) as we(m) offer the triall; a man might as soone have scene a mil-stone fly in the ayre, as eyther Pope or point of Poperie, as now it stands (for all their vociferations and false lap-wings cries, of their Old Religion, Old law, Mother Church, and I know not what.) Now *David* here askes not leave, eyther of *Gad*, or *Nathan*, or *Abiathar*, or *Zadok*, though hee were now Gods high Priest; for the institution of this solemntie, and for the Congregating of Israel, to performe these gratulatorie sacrifices, and oblations in my Text. *David* knew hee was *sui iuris*, free of himselfe, and stood on his owne legges, and that in all things that hee lawfully commanded, in God and for God (which limits indeed, both the power of Princes and the obedience of subjects (n) *active*, though not *passive*, as the learned discusse and determine,) *Nathan* and *Zadok* were to be obedient and subordinate to him, not hee to them; which had beene a grosse confusion, and a *bistoron* *protoron* in Theologicall rhetorick. Indeed *David* consultes (o) with *Nathan* about building the Temple (as *Saul* and (p) *Samuel* about sacrificizing): and indeed it's an excellent harmonie, and the most *Lidian* confort, to see a *Moses* & an (q) *Arou*, a *Iehoia* and a (r) *Iehoia*, a *David* and a (s) *Nathan*, a *Baruck* and a (t) *Deborah*, a *Iosias* and a (u) *Huldah*, a *Salomon* * and a *Zadok*, an *Ezekiel* and an (x) *Fsay*, a *Nehemiah* and an (y) *Ezra*, an *Ambrose* and a *Theodosius*, the Word and the Sword, Magistracie and Ministrie, the Prince and the Prophet, consult together; at his Majestie at this day, as in the high Court of Parliament, & occasioned since, with his Lords Spirituall aswell as Temporall, about even matters Ecclesiasticall, as Politicall, about building, or repaying, or purging, or perfecting Gods spirituall Temple, establishing, ratifying, rectifying his true and sincere worship. And if this liberty were not given to Christian Princes, to consult with their Clergie, that are made of their privie Councell; they should be straighter tyed, then the very heathenish Romanists, that usually advised with their *Auguris* and *Flamins*, and the Persians & Chaldeans, that advised with their * *Magi*, and other Pagans with their wise men and Philosophers, both in warre and peace, upon all occasions. But *David* knowes his owne strength, how to stand on his owne bottome in this businesse,

■ Bishop is
well his chal-
lenge, in his a-
pology for the
Church of En-
gland.

n *Auguris*,
6. de 8. b. d. 11.
o epist. 666. &
in Ps. 1. 24.

Basil. reg. 7. 52.

B. 1. & 114. &
203. & 204. &

in Decret. 11. 9.
ch. 92. 93. 94. 95.

habent ex pa-
tribus, refusero
ergo iustis Ma-
gistratibus man-
datis Daniel, &

respuens, Dan.
3. 19. Ambrofius

Theodosius, &
Christianus qui-
dam Iulianus, a-
pud Theodos. 1. 2.
cap. 22.

o Sam. 7. 2. 3.
p 1. Sam. 14. 8.

q Exod. 4. 14. &
5. 1.

r 2. King. 12. 2.
s 1. King. 1. 32.

t Indg. 4. 8. &

u 2. Reg. 22. 14.
* 1. Chron. 29. 22

x Isa. 17. 31.
y Nehem. 8. 9.

* Apud Celsium
Rhodigiam,
Aulium Gellium,
Alexandrum, ab
Alexandro, Plu-
sarchum, sum
al. t.

f *Dome. 32. 13.*
g See the book
 in folio called,
 the *Councell of
 Trent*, set out
 by the well de-
 serving paines
 & penit. 100, of
 M. B. 1515.

g *Cardinal Cre-
 sence*, writing
 letters to the
 Pope, March 23;
 was affrighted
 by the Devill,
 in forme of a
 blacke Dogge,
 Sledas. Comme:
h He died at
 Verona. See
 Gouiliars french
 history transla-
 ted, pag. 197.

i *Antonius Rex
 bonorum, Pseudo-
 gne Sacerdos.*
 Virgil.

j *Nevi et primor-
 genitii Sartana.*
k *Plantii, 10. 159.*
 c. 66. *Yfidor. c. 4. 12.*
decauds. c. 53.
l *Ye Scarabaei
 in pala, ex fimo
 fusto, was num
 gigni. Aesop. 11.*
 g. 6. 16. &c. *Arg.
 de aurib. Manic.*
 c. 17. &c. *retract.*
 2. cap. 7.

m *Gen. 4. 13.*
n *Mark. 27. 1. 2.*
o *Mark. 4. 8. 9.*
p *Vnde Mornell,
 de progressu Pa-
 painis in folio.*

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tisnes) as we(m) offer the triall; a man might as soone have scene a mail-stone fly in the ayre, as eyther Pope or point of Poperie, as now it stands(for all their vociferations and false lap-wings cries, of their Old Religion, Old law, Mother Church, and I know not what.) Nay *David* here askes not leave, eyther of *Gad*, or *Nathan*, or *Abiathar*, or *Zadok*, though hee were now Gods high Priest ; for the institution of this solemnitic, and for the Congregating of Israel, to performe these gratulatoric sacrifices, and oblations in my Text. *David* knew hee was *sui iuris*, free of himselfe, and stood on his owne legges, and that in all things that hee lawfully commanded, in God and for God (which limits indeed, both the power of Princes and the obedience of subjects (n) *active*, though not *passive*, as the learned discusse and determine,) *Nathan* and *Zadok* were to be obedient and subordinate to him, not hee to them ; which had beene a grosse confusion, and a *bistoron* *proteron* in Theologicall rhetorick. Indeed *David* consults (o) with *Nathan* about building the Temple (as *Saul* and (p) *Samuel* about sacrificizing) : and indeed it's an excellent harmonie, and the most *Lidian* consort, to see a *Moses* & an (q) *Aron*, a *Iehoash* and a (r) *Iehoiada*, a *David* and a (s) *Nathan*, a *Baruck* and a (t) *Deborah*, a *Iosias* and a (u) *Huldah*, a *Salomon* * and a *Zadok*, an *Exekias* and an (x) *Fsay*, a *Nehemiah* and an (y) *Ezra*, an *Ambrose* and a *Theodosius*, the Word and the Sword, Magistracie and Ministerie, the Prince and the Prophet, consult together ; as his Majestie at this day, as in the high Court of Parliament, & occasionedly since, with his Lords Spirituall aswell as Temporall, about even matters Ecclesiasticall, as Politicall, about building, or reparyring, or purging, or perfecting Gods spirituall Temple, establishing, ratifying, rectifying his true and sincere worship. And if this liberty were not given to Christian Princes, to consult with their Clergie, that are made of their privie Councell ; they should be straighter tyed, then the very heathenish Romanists, that usually advised with their *Auguris* and *Flamins*, and the Persians & Chaldeans, that advised with their * *Magi*, and other Pagans with their wise men and Philosophers, both in warre and peace, upon all occasions. But *David* knowes his owne strength, how to stand on his owne bottome in this businesse,

m Bishop *Le-*
well his chal-
lenge, in his a-
pology for the
Church of En-
gland.

n *Auguris*.
o *de rebus*.
p *epist. 666.* &
in *Psalm. 224.*

Basil. reg. 7.22.
Brix. & 114. &
203. & 204. &
in *Decreto* 11.9.
ch. 92. 93. 94. 95.
habentur ex pa-
tribus. refutatio.
ergo illiciunt Ma-
gistratibus man-
datu *Daniel*, &
responserunt *Dan-*
3. 19. *Ambrofius*
Theodosius, &
Christianus qui-
dam *Iulianus*, a-
pud *Theodor* 1.2.
cap. 22.

o *Sam* 7.2. 3.
p 1. *Sam*. 14.8.
q *Exod*. 4.14 &
5.1.

r 2. *King*. 12.2.
s 1. *King*. 2.32.
t *Indg*. 4.8. &
5.1.

u 2. *Reg*. 22.14.
* 1. *Chron* 29.22

x *Esa*. 17.21.
y *Nehem*. 8.9.

* *Apud Cetinus*
Rhadigium,
Aulum Gellium,
Alexandrum, ab
Alexandro. *Plu-*
tarchum, cum
aliz.

b 1. King. 22.

24.

a 1er. 10. 2.

* P/ed. 82.

b Rom. 13. 7.

c 2. Chr. 30. 1, 2.

8.

d vnf 22.

e 2. Chr. 23. 1, 2.

f Neb. 8. 4, 5.

businesse, though *Nathan* had beeene (which hee was not) of such a Popish, proud, usurping Jesuited spirit, to have contradicted this gratulatorie festivall (as *Zedekiah* (z) in the dayes of *Micah* ; *Hannani*, *Pashur* (a) and other false Prophets in the dayes of *Jeremy* , crossed these best projects and proceedings which were for the welfare of Israel.) *David* knew, that a lawfull king, as he is called * *God*, is *sole Deo minor*, onely lesse then God ; and that everie soule is to be subiect to the higher (b) powers ; (and so consequently, Popes, Cardinalls, and all Prelates, if they have soules) and that every Christian Magistrate, as he is *custos utrinque Tabula*, a keeper of both the tables of the Law : so he must looke that Gods plough goe forward, in duties religious toward God ; as *Cesars*, in duties righteous betwixt man and man. And therefore as *Ezekiel* will ordaine and institute a (c) Passeover to the Lord, send and encourage the Priests and Levites to teach the thousands of (d) Israel, as (e) *Iosab*, and *Nehemiah*, and (f) *Ezra* will cause the book of the Law to be read, expounded and interpreted in the eares of all Israel ; and so other religious kings of Iudah and Jerusalem, sittting at the Helme of the Church, as well as of the Commonwealth, steere both aright : So *David* here, besides the managing of manie worthy and memorable morall acts, for the good of Gods flock and heritage, over whom he was superintendant ; he also out of his discretion (or rather devotion) institutes this solemnitie in my Text, in which he exhorts and excites the people to holy and religious gratulations, for mercies temporall and spirituall. Oh, as the practise is lawfull and laudable, against all Antichristian contradiction, as our English (g) worthies have convinced it, from Scriptures and all Histories, in Christian Kings that have settled religion, rooted out heresies and hereticks, placed and displaced Bishops and Ministers, put *Zadoki* in the place of *Abiathars*, called, ratified and approved generall (h) and provinciall Councells : so I desire it might have, what it deserves ; as the approbation, prayers, and prayses of all Christian subjects, so the zealous imitation of all Christian Princes, that so with *Davids* heart, doing *Davids* work, they might receive *Davids* wages, double blessings ; from God, from man ; in earth, and in heaven.

g Such as have writ against *Becan*, *Endemon*, and the oppugners of the K. booke, and of the Oath of Allegiance.

h See D. *Sutcliffe de Conciliis contra Bochar.*

SECOND PART.

Israels gratulation:

CHAP. I.

From Davids spirit.



Hus wee have seene David act his part Piously, Publickly, Primarily, Personally, Perswasorily, Politically, and independantly as a Prince (on which I reflect, for memories sake :) now let us see briefly and succinctly, how the Congregation here act their parts ; and that is obsequiously, readily, universally. For as they obey Davids motion for the matter, bles- sing God : so for the forme and maner ; they obey willingly, speedily, without demurring, contradicting, procrastinating, e- ven at first motion. & for the extent, universally, *all the Congre- gation blessed God* (as may be hoped too) cordially and without hypocrisie : their practise in all, & every of the points, as tuto- ring & teaching us what to doe in the like cases ; so redarguing & reproving what we do not. First then, eye & apply the first act : As David sets them a good copie, they write after it ; they wade, where he breakes the yce ; they daunce after his pipe : he is as the *primus motor*, the first mover in these visible hea- vens ; they, as depending planetary bodies, move after his mo- tion ; they receive spirituall sparkes, from his fires ; they are enlightned, heated by his example. This is well, when the people are truely religious, truely zealous, for the qualification and forme of grace, as is their Prince or their Pastor ; though they should come short, as the people did here in respect of Da- vid, of their measure of grace : for its something to be in the sec- ond and third place in a run race, (k) though one cannot at- taine the (l) first : its something for the widdow to offer her mite, *Luke 21.2.* though she have no more ; for a proselite Jew to bring Goats hayre, or Cammels hayre, (m) or Badgers skins, to the building of the Temple, though (as wanting gold, and silver, & purple) he can bring no better : its something to shoot

*k As in the O-
limpick games,
est aliiquid pro-
dere tenuis, si non
deseruera.*

*l There was
difference in
the valours of
Iashobeam, Blea-
zor, Abishai, Ba-
niyah, and other
of David, wor-
thies ; yet all
valiant, 1. Cbr.
11.10,12,15,
22. &c.*

m Exod.25.5.

neere the marke, and to ayme the white, though it be not hit: its accepted, though poore *Joseph*, poore *Mary*, offer up but a paire of young (*o*) Pigeons, or turtle-doves, when their pover-
tie will not afford Kydds, and Lambes. All are not strong
men in Christ's family; some are (*p*) Babes: all are not great
Graduates in Christ's Colledge; some are *Tyros*, and but new-
ly admitted: all have not grace in the like measure: *There is*
one glory of the (q) Sunne, another of the Moone, and another glory
of the Starres: for one Starre differeth from another in glory, as one
man from another in grace. There are diversities of gifts, but
the same (r) spirit. All have not one faith alike. there's a weake
faith in the oft doubting, (s) oft discussing Disciples. in the
*Father (t) of the possessed childe. There's a strong faith in Pe-
ter, walking on the waters; in the Cananith (u) woman, the*
** Centurion, the woman with the sanguinolent (x) issue: all*
*sonnes & daughters of beleeving (y) Abraham. There's a won-
drous gift and measure of the spirit in (z) Daniel, praying three*
*times a day: this our (a) David, with that perplexed *Anna*,*
(b) upon everie occasion effusing and pouring out his soule in
prayer (c) abundant; also redundant in the praises of (d) God:
his heart ever meditating of good matters, his tongue the pen
*of a readie (e) writer: his inward (f) fires breaking out, in out-
ward flames; not contenting nor conteyning himselfe, but e-
ven at midnight he must rise, what to do? not to light and*
*smoake a Tobacco-pipe (as some that are besotted and bewit-
ched with the weed) but to praise the name of the (g) Lord:*
*Yea early in the morning he will rise, (h) preventing the mor-
ning watch. what's the busynesse? not to follow drunkennesse,*
** till he be inflamed; but as spiritually drunke with the wine*
*of (i) devotion, as was said of *Anna*, to call upon God, to prayse*
*him for his mercies, to offer sacrifices, as (k) *Job* did, for him*
*and his. All come not thus farre, all have not *Davids* measure:*
yet its well, if we come thus farre as this people here. He that
hath a heart to pray, a heart to blesse God; let him blesse God
*even for giving him such a heart, *non cuiusvis contigit, &c.* Its a mer-
cie above all mercies, to have such a heart; a blesssing above*
gold and pearles, the earth and all her treasures, pleasures, doth
*not equalize it: as it is the greatest plague and spirituall judge-
ment*

• *Luke 2.24.*p *Heb. 5.11.*q *1.Cor.15. 42.*r *1.Cor.13.4.*s *Math.8.16.*

Luke 24.38.

t *Mark.9.24.*u *Math.15.27.*v *Math.8.10.*x *Luke 8.49.*y *Gal.3.9.*z *Dan.6.10.*a *Psal.17.1. &*b *31.1. & 55.17.*c *1.Sam.1.15.*d *Psal.4.1.*e *5.1. & 6.1. &*f *32.1 & 38.1.*g *Psal.119.62.*h *P.5.3. & 82.*i *13. sic Iudei 0.6.*j *3.15. & Christi-*

anodism, us sup.

Plin. Ian. epist.

ad *Traianum. i*" *E/a.5.11.*k *Ebria Anna*

aff. pino devotio-

nis.

l *Job 1.5.*

ment, to have a (l) *Pharaohs* heart, a (m) *Nabals* heart, a hardned, a sluggish, a sensuall, a softish (n) heart, chiefly a grudging, a murmuring, a blasphemous heart, as the carnall Israelites had. If thou hast rather heart then Art, how to expresse thy praises, be not altogether discouraged: a sparke of fire is fire, and a sparke of grace, is (o) grace. but fuelize this sparke; grow in this and other graces, in the use of the meanes. For as a dead coale that burns not, is no fire; as a dead trunk that sprouts nor growes not, hath in it no lively sap: so grace that growes not, that moves not more then a dead child in the womb, is no grace, more then a painted fire is true fire. its meerly imaginay, euopean & conceited, the verie *Idea* of the braine, ungrounded in the heart. Therefore strive for perfection; get thy heart, soule and spirit in tune, to praise thy God. Oh there's no greater argument of the sincerite of any grace, then that it is of a growing nature: as the childe, that growes in the womb, from an *Embrio* to perfection; as the corne, that growes from the seed to a blade, from the blade to the eare, from earing to a ripening harveit. It must not stand still, like *Ioshua's* (p) Sunne; nor go back, as in *Abaz* (q) Dyall: but forward, as in the firmament. Everie Christians motto, must be that which was *Charles* the fift's; *Vlerius*, still forward. And for this cause, imitate (as Sempiters) the best patterne, write after the perfectest copie. He that will have a pleasing object for his eye, had better view the Sunne then any Starre: he that will Poetize, will rather imitate *Virgil* or *Ovid*, then *Bavins* or *Menius*: he that would be a good Rhetorician, will imitate *Tally*, (r) *Demosthenes*, or *Osorius*, rather then an obsolete & barbarous *Fryer*. Oh as we imitate the best in Nature, in Art, let us be as wise for grace. Now (excepting Christ himselfe) I know not a better patterne of imitation, of meere men, then *David*: therfore as *Thessalus* is said to be restlesse in spirit, in his emulation of (r) *Hercules*; *Achilles*, in imitation of *Thesus*; *Alexander*, in imitation of *Achilles*; *Ces. v*, in imitation of *Alexander*. And as *Themistocles* is said to take no rest, after that hee had heard of the Trophies of *Miltiades*: so I wish that wee, in consideration of that excellent spirit of zealous devotion, gratulation, sanctified affections in *David*; might be stirred up to pray (as (f) *Elishe* once

l *Exod* 8.19.
m *1.Sam.* 15.
n 37.
p *Esa.6.10.*
Matth. 13.14.

o See *M. Perkins* his graine of Mustardseed his Dialogues; *M. Greenham* his consolatory letters, *M. Haweys* his strong help, chap. 19, 20, 21. *M. Downham* his Christian warfare, & *quæstiones Bachman* ens. 1.9.55, 56. pag. 131, 132, 133. p *lofis* 10.12.13 q *2.King.* 19. 11.

* *Qui pavium non amat, odio tua.*

t *Vid. Iustitio. Quæst.*

* Such as *Monos*, *Bartlet*, *discipulus de sonis* pore, or such whose Latin is as barbarous as their matter oft fabulous.

t *Apud Cassanum in catalogo glori mundi.*
f *2.King.2.9.*

for the spirit of *Elias*) that it might be doubled, or at least singled upon us: that with this Congregation (*David* preceding us) we might in some good measure, some sanctified manner, blesse God, as *David* did; since not one of us in a multitude, but for one mercy or other, we have occasion in particular (besides generalls) as *David* had. Oh that we would not suffer our eyes to sleepe, nor our eye-lidds to (t) slumber, neither the Temples of our head to take any rest; till we found our hearts the Temple-house and habitation of that spirit, which would cause us to doe as *David* did.

Expostulation.
u *Degeneratio-*
ne Christallis, le-
ge apud Plin. li.
36. cap. 22. *Vin-*
cencium lib. 5. 14.
20. *Arist. li. Me-*
ssor & rigisabi-
libus.

* *Dan. 3. 32. 33.*
* 2 *Sam. 13. 7.*
3. 13. *vers.*

But alas, my doubts and jealousies be, that we have frozen and congealed hearts, turned as hard as crystall, by a (u) continuall freeze; that, as *Nebuchadnezzars* Image, though we have many excellent heads of * gold, both in the Magistracie and Ministry, abounding in this and other graces: yet the feet of our Commonaltie be of meere clay, hardned rather for breaking, then dissolved as waxe, melting as did once *Davids* mollified heart, by the Sunne of * mercies.

SECRETIO. II.

Israels obedience, in duties Moral, Theologicall.

x *Math. 8. 9.*

y *Gen. 1. v. 11.*
z As amongst
the Disciples
Act. 20. 34. 44.
and primitive
Christians, in
what measure
and manner vide
apud *Lorium in*
locum, fol. 142.
343. &c.

A Gaine see the obedience of this people, how flexible, how docible: *David* no sooner exhorts them to prays and blesse God, bat all the Congregation blessed God: *David* prevaines with one word, with one motion. This people (a patterne of all good subjects, in obedience to the Magistracie; of all good Auditors, in their obedience to the Ministerie) are to him as the Centurions servants in the Gospell: Hee bids them do this, & they doe (x) it: yea I may say, without exception I hope, or construction; they are to him as the creatures unto God, in their first production, *dixit & factum* (y) est. Such quarters *Davids* people keepe with his prescript, that his will (nay his word) is their worke: there is you see, as it were an Identitie of will, betwixt this best Prince, and these good people, as in perfect friendship, *unum cor, una anima*: (z) one heart

heart, one minde, or (as should bee in all Christians) unitie, and amitie. They did walke by the same rule, minding the same, thing, as Saint Paul prescribes his Philippians, *Philip. 3. verl. 16.* No sooner is the counsell out of *Davidis* mouth, but consent in an instant, *in punto temporis*, even in a trice, is in the peoples hearts. Their mindes concurre with his motion; even as *Naphtha*, it suddenly takes fire, at sight of fire. Oh the love, the loyaltie, the obsequious obedience of this people! worthy of living admiration, loyall imitation, of all good subjects. Much is writ of that subjection, which the Turkish *Begler-begges*, *Bashawes*, and (a) *Tinorites*, yea even his *Mutes* and *Asaphi*, or *Plebeians*, yeeelde to their Ottoman tyrant: as, that at his command, they will leape into waters, (as some of *Zerxes* nobles, are said to * doc, when the fishers boate in which he fled, was over ballanced) to save their Kings life; they will kill themselves, as an acceptable sacrifice to *Mahomet*, fill up pooles and ditches, at the siege of some Citie, for his better scaling the wals. Which hefts, as it's pride in him to injoyne, so it's superstitious follie, in them to obey: against the light of grace and nature, any man to bee *felo de se*, a selfe murtherer. So, as wondrous strict rules of subjection, are prescribed by that *Frances*, and *Dominicke*, and (b) *Benedict* to their novelists, and young Fryers of their Orders, to be performed to their superiors: so hee that reades *Cassianus* his (c) collations, and other of their recollectiōes, shall see these Juniors performe such subjection to their Seniors in some strict taskes, injoyned, as for my part, (d) *sape rīsum, sapeque bīlem movere*. I have sometimes laught at, sometimes pitied these deluded ignorants. But *quis requīsīt?* who ever required such things, either in the active commanding Fryer, or in the passive observant Foole, excepting blinding and bewitching superstition? But in true, and religious, and rectified obedience, who doe we reade more forward, and prompt then this people? (e) *Aaron* indeed, as after (f) *Gideon*, calls for the peoples Iewels and eare-rings; and they as readily part with them, as the *Egyptians* did depart with (g) theirs: but to what ende and purpose? To make a *Calfe*, to erect an Idoll to worship: As what will not an Idolatrous people part with, as is seene at this day, amongst our

a Of all these Turkish Officers with their subjection, see the Turkish historie, *passim*, & *Purchas his pilgrimage, lib. 3. cap. 9 pag. 244 248. in principio * Apud Brusoniu[m] tis. de obedientia.*

b *De regulis Francisci, Dominicī, Benedicti, & aliorū, vido apud Hispaniū, de origine Monachūs.*

c *In Collat. Cossianī, multa & mira habentur exempla passim, quo rīx credēt de subiectiōe Juniorū, erga inferiores.*

d *Sepe rīsum, sapeque bīlem movere sumulūs. Horas.*

e *Exod. 32. 3.*
f *Judges 8. 24.*

g *Exod. 11. 29.*

b. Of the force of superstition, evē above true Religion, in Jewes, Turkes, pagans, papists. See hundred examples in Gorlarius his Theo. logicall axioms circa medium lib. in 4to.

i. *Jude, 17. 3. 4. 7.*

k. Wee see to our griefal this verified in our Gentrie, and superstitious. *Irish Laytie.*

l. *Eze. 4. 7. 14.*

m. *1. Chro. 39. v. 7. 8. 9.*

n. *De ista Man. solo Marlinus libr. 6. cap. 18.*

o. *De structura Pyramide. Melia, lib. 1. cap. 5.*

Plin. lib. 36. 6. 13.

Strab. lib. 16. Sic

di. Colosso Solis.

Strab. lib. 11. 16.

Strab. lib. 14. cap. 6.

p. *Mira de istis*

Miribus, Orofius

lib. 6. c. 6. Q. Cori.

lib. 5. Eus. de pra-

par. Evang. lib. 9.

cap. 4.

De septe Dia-

na, praser Strab.

lib. 14. Plin. libr.

Civis. Dei, lib. 21. cap. 4.

m. Of the excellencie of Salomon's Temple, wide Ruffin. apud Euseb. lib.

11. cap. 23. Chrysostom. 86. Scenar. Bibl. lib. 6. Maiolus part. 1. Coli. 24. pag. 736. pricipie Morganeum

in Monte Calvaria, cap. 4. pag. 2.

common (b) papists, for such a purpose: not their gold, nor their silver, is deare to them: it flies as freely as from Michabes mother, though it be eleven hundred (i) shickels, to the making of a graven Image, a Shrine, a Crosse, a Crucifixe. The Priests neede but aske and have, if it be the bloud out of their veines, much more their silver out of their purses; which, to the impoverishing of themselves, to the wronging of their tattered (k) backes, I am sure the wringing of their bellies, the wrangling of their hunger bitten babes; they part withall as willingly, to the maintenance of Idolatrie, and superstition, as these Jewes here in my Text, (as also in the dayes of Moyses, and (l) Nehemiah) contributed freely to the service of the true God in true Religion. So wee have reade, and seene (besides the dammaging and indangering of their soules and blouds, the everlasting blotting, and branding of their houses, and names) how prodigall, how profuse, even to a marvell, some traytors have beene of their goods, their lands, their moneys, their meanes (as might be particularized in *Winter, Peerey, Digby*, and our late digging powder Pioners, besides all others) for the effecting of their sanguinolent and bloudie plots: when the same parties perhaps are tenacious enough, and as hard to be drawnen and hewen as rockes, to any good duties. But *David*, *Peeres*, and people here are as propense, and readie, upon *David*'s first motion, to part with thousands, and ten thousands of their tallents of gold and silver, lead, and brasse, to the best employment; the edification of a * Temple, more famous, for worke, then the *Arthemiensis* * *Mansolus*, the Sunnes Colosse, the *Egyptians* * Pyramides, Babylons p wals, *Dianas* * Temple, or the best buldings that ever (m) were: but more famous for the end, as it was to bee a habitation for the mighty God of Jacob. Yea they part not onely with their gold, but with their goods, with a thousand Rams, a thousand Lambs, a thousand Bullockes; yea they are obsequious in a greater nature then all this. For alas the power and life of Religion, consist not in the abdication of those outward things, in profes-

36. c. 14. Aug. de

86. c. 14. Aug. de

Civis. Dei, lib. 21. cap. 4. m. Of the excellencie of Salomon's Temple, wide Ruffin. apud Euseb. lib.

11. cap. 23. Chrysostom. 86. Scenar. Bibl. lib. 6. Maiolus part. 1. Coli. 24. pag. 736. pricipie Morganeum

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sion of voluntarie povertie, no, nor in abstinence and fasting from the creatures, nor in afflicting and whipping the bodie, as the Papists make it: for then wee should have formed the verie pith and life of Religion in *Digenes*, *Thales*, *Milesius*, *Cleanses*, *Fabritius*, the Indian *Bragmans*, and *Cynmosophists*, who in austericie and strictnesse of life, in abdication of these externalls (to omitt the whipping * *Baalites*) did live as strictly, as any Papist of them all, as any Monasterian; yea, perhaps as any Hermite whom histories (n) dignifie, for their wondrous abstinencie, and continaencie. But the power is in the inward life of faith, of the life of grace; the life of the spirit, moving, stirring, animating the very inwards of the soule, to blesse and magnifie the Lord in the inward man: rejoicing in the Lord, and expressing these hidden flames, by hearts breaking out, in sudden extasie raptures, Eucharistical thanksgivings, Hymnes, Songs, Psalmes, as *David* in the Psalmes: as hee and his people here, & as *Augustine*, *Bernard*, *Anselme*, in their meditations, and soule-soliloquies. This is that pith, that marrow, that luster, that life of Religion, that power of godlinesse,* which a naturall man, a Civill, a Morall honest man, an Hypocrite, a Pharisee, a meere out-side Christian, a Ceremonious observant Papist, never attained to by many degrees; never knew it, never felt, never found it in his owne soule. It's a riddle harder then *Sampsons*, a mysterie, an *Ænigma*, which they know not, because they plow not with the best heyster, the spirit: It's a marke they never hitt, a Note above *Ela* this, which never aniesung, but the Lords true *Nathaniel*. And this sacrifice of true praise, *Davids* Princes & people, offer up to the Lord joynlynt and mutually, with *David*: which argues they were possessed with the same spirit, which workes the verie same effects in severall subjects, Gods severall servants, how ever diversified and differenced in respect of age, sexe, state, or condition of life; yea how ever, separated in respect of times, or place: as the same Sunne hath the same power, heate, light, influence, (how ever differing in degrees, in severall Climates,) on the scorched *Negro*, the tawnie *Muscovite*, the remote *Indian*, the *Russian*, *Persian*, *Turke*, *Christian*, *Barbarian*, and who ever it reflexeth upon.

* 1.King. 18.23

a Of the strictnesse, & austericie of S. *Abrasym*, *Paulus Simplex*, *Pambo*, *Macarius*, and other Hermits, reade in *Zozym*. lib. 4. c. 23. in *Socrates* lib. 4. b. 11. c. 22. in *Cassian*. l. 2. *Gastrum*. c. 26. & c. 40. chiefly *Hospiian*. do. o. *rigina Monochasius*.

* See this particular largely, & soundly discusfed, & convicted, by M. *Bolton* his discourse of true happiness, on *Psalm. 1.* and M. *Dike* of the deceitfulness of mans heare, & M. *Neg. 1.* his Posthumus booke of mans active obediencie.

SECTIO III.

Obedience to God and Cesar, in God and for God,
inioyned every Christian.

o 1.Sam.18.30.

* Vide apud Ly-
censem de pro-
digis.

p Ruth.4.11.

* See D Bound
of the Sabbath.
M. Bod on the
fourth Com-
mandement.

q 10b.24.15.

r 2.Sam.6.20.

s 1oel.2.12.17.

t Zach.12.12.

u Apud Iohann.

cap.3.7.8.

v 1.Pet.5.6.

x P/ai. 6.6.

z 2.Sam.16.12.

y 2Keb.1.4.

z 10x.3.10.

a Efbh.4.16.!

b 2.Cor.32.25.

c Prov.4.5.

d 2.Tim.1.5.8.

g 3.16.

e Gen.18.19.23.

f 23.7.

g Euseb. in vita

Constantini.

g Efbh.9.26.

That which concernes our selves, as grapes pressed for our
physicall drinke, by application, is this: That we should
sympathize with Davids people, as we that are the heads and
eyes, must be studious by governing and teaching; to go in and
out before you wisely and worthily, carrying our selves as Da-
vid (o) did, as being on a publick stage: God, men, and Angels
being our spectators: our eclipses and slips being too loone dis-
cerned, and too fatally presaging evils to our selves and others,
like the eclipses of the materiall Sunne. As * we, I say, for many
reasons premised, must doe famously and worthily in (p) E-
phratah, where we are planted, and our candlesticks placed: so
you, that are the Commonaltie, the Laity & bodie of the peo-
ple, must be obsequious to whatever you are legally and war-
rantably prescribed, and perswaded by us: first, you must, like
this people, be flexible and tractable to what you are moved in
religious duties of pietie to God: such as 1. hearing the word;
2. receiving the sacraments; 3. sanctification of the * Sabbathos,
you and yours; 4. frequent and fervent prayer, in your owne
hearts, in your owne houses, such as (q) Iosuah, (r) David, and
other religious families used: 5. humiliation for sinne, such as is
prescribed by (s) Ioell, (t) Zachary (u) Jonas, * Peter, &c was pra-
ctised by (x) David, (y) Nebemias, the (z) Ninevites, (a) Ester,
Mordochens, (b) Ezekial: 6. catechizing your children, as David
and Bethshebab did (c) Salomon; Eunice and Lois, (d) Timothy;
Abraham his (e) Isaac; Hellenae her (f) Constantine: 7. praising
of God, in the obseruation of solemne Feasts, and thankfull
commemorations of mercies received, and judgements preven-
ted; as for the coronation of our soveraigne Lord the King, the
safe reduction of our Prince, his Majesties preseruation from
the Gobries conspiracie, from the powder Treason; as the
Iewes solemnized their Purim upon the like (g) occasion: 8. or it
be the obseruation of publicke or private Fafts, as the King of
Nine-

Ninevie enjoyned his Ninevites, *Job. 3*. Secondly, you must be morigerous and obsequious, to duties of charitie, enjoyned you to your brethren: such as giving to the needie, as did (*b*) *Iob*, (*i*) *Doreas*, (*k*) *Zacheus*; forgiving your enemies, as did *Stephen* the (*l*) protomartyr, and Christ himselfe, their (*m*) persecuters; *David*, reviling (*n*) *Shemei*. Thirdly, being hospitable to poore strangers; such as here in abundance come over, fat and full, like (*o*) *Naomi*, but go back again *marab*, poore and bitter, lanck and leane, as purse-purged: Oh relieve such as (*p*) *Abraham* and (*q*) *Lot*, the pilgrim Angels in the formes of men; as the good old man of *Gabes-gilead* (*r*) lodged the distressed *Levite*, as *Gains the Host* (*s*) of the perlecuted Saints. Oh you that are as *Iosephs* here, well planted, doe not forget your English brethren, (*t*) whom necessitie drives hither to seeke for corne and coine; thinking here be golden grapes, but deceived, as Christ by the promising leaves of the barren (*u*) *figge-tree*. Fourthly, feed the hungry: let the backes and bellies of the poore blesse * you; let *Lazarus* have the (*x*) crummes in your feasts, still remember the afflictions of * *Ioseph*. Fiftly, be engaged for those that are approved honest, though poore; that have willing hearts to pay all creditors, though weake hands: support them, as *Aron* and *Hur* did wearied *b* *Moses*. *Salomon* condemnes not all * suretiship, but onely gives caveats, that a man ensnare not himselfe for carnall & carelesse companions: charitie both beginning at home, and standing with providence and discretion; otherwise, circumstances swaying. Its an act of charitie and Christianitie, to undertake for some; as *Paul* did for (*y*) *Onesimus*, as *Ruben* for his brother (*z*) *Beniamin*, as the good *Samaritan* for the wounded (*a*) *Pilgrim*. Sixthly, comfort the sad hearted; as *Boaz* did (*b*) *Ruth*, as the *Iews* did mournfull *Martha* (*c*) and *Mary*; as Christ himselfe comforted the weeping widow of *Nain*, the disconsolate daughters of *Ierusalem* (*e*), and his owne dejected (*f*) *Disciples*: chickly, if their mourning be for sinne, poure oyle into their wounds, binde up the broken (*g*) hearted, speake a word to the wearie in due season, declare unto them their (*h*) righteousness; revive them out of their dead swoune, by application of that true *aqua vita*, the waters of life, the promises of grace, made to the (*i*) thirstie.

- h* *Iob. 29.13,13*
- i* *Act. 19.36.*
- k* *Luke 19.8.*
- l* *Act. 7.60.*
- m* *Luke 23.14.*
- n* *Sam. 16.11.*
- o* *Ruth 1.20.*
- p* *Gen. 18.1,2.*
- q* *Gen. 19.12,3.*
- r* *Ind. 19.20,*
21.
- s* *Epist. Iohann. ad*
Gaium. v.5.
- t* *Amos 6..*
Gen. 43.
- u* *Mat. 21.19.*

- * Iob. 29.12,13.*
- x* *Luke 16.31.*
- * Amos 6.6.*

- b* *Exod. 19.12.*

- * Prov. 6.2.*
- See the Sermon extant on this Text, called a caveat for suerties.

- y* *Philem. v.18.*
- z* *Gen. 42.37.*
- a* *Luke 10.35.*
- b* *Ruth 3.13.*
- c* *John 11.31.*
- e* *Luke 23.38.*
- f* *Iob. 16.20,21.*
- g* *Esay 61.1.*
- h* *Iob 33.23.*

- i* *Esay 55.1.*
Mass. 5.6.

s. Of all these there is ample mention made by *Socrates*, *En- sebius*, the *Ger- maine Centu- ries*, &c. As I have alledged them already in my *Origens* repentence.

t. *Cant. parnis* &
argue. adagium.

u. *Vita celorum*;
Vita celestis.

Avoid the companie of the wicked, fly from their societie, (as *Menes* the Caledon Bishop did from *Julian* the Apostate, *John* from *Cerinthus*, *Origen* from *Paulus Samosetanus*, *Polycarpus* from *Marcion*, *Athanasius*, *Chrysostome*, and the (f) Orthodoxes Alexandrians and Antiochians, from the blasphemous Arians) as from a dogge, a (i) snake and a devill. Come no neerer them, then to the plague, who have hot mouths like Armenian Dra- gons; hot as Ovens with fire from hell, spitting, burning ven- mous sparkes of blasphemies in the face of Heaven. For, to converse with such, is to have our Hell on earth: but to praise God, with the Saints, yea withall the creatures, magnifie him in all his glorious attributes, this is to have heaven on (u) earth. Oh haprie (as holy) is that soule, who (in imitation of the Larke, and the singing Quyristers of the Ayre) hath his chiefe delight to be mounting upwards, and singing above as neare to God, as he can get, and useth this groser earth but onely for foode and meere necessaries: making no stay below, till it soare up againe, that it be intrapped (as these incautelous birdes) in the lime-twigs of lustes, in the gins of temptations. Oh hapie he, that not contented with ordinarie duties, with our comon Protestants, materially and cursorily performed, such as their stinted tasks, of saying, (rather then praying) Prayers: reading of Chapters: singing of a Psalme, saying Grace, before and after meate (as they use to say) by themselves, or children their attorneys; running daily in these (un- leesse by carnalite or profanesse omitted) as in a Laborynth or Circle: like a Milne-horse, ever in one pace, without ever quickening their motion, what extraordinarie occasion soever come, eyther of prayer in humiliation, or praying God in true Gratulation; those that besides these, ordinaries can se- questrate times, to dedicate and consecrate their very soules, and spirits to the very God of spirits, extraordinarily, in man- ner and measure, as occasion is offered, eyther of mourning, (such as was in the dayes of (w) *Iesu*, (x) *Osee*, (y) *Daniel*, (z) *Isaiah*; (a) *Ezra*, (b) *Anna*, (c) *Job*, (d) *Jeremie*,) or of rejoyn- sing, such as in the dayes of *David*, both here in my Text, and elsewhere when *David* penned his Eucharisticall Psalmes, sang publickly in the Church, he and the Elders of Israel: (as also

w. *Ezay* 22.9.13;

x. *Osee*, 6 v. 1.2;

y. *Dan*. 9.

z. 1.2.3.4.5.

a. *Isa.1. v. 5.8.*

b. 1.13. & ch.2.

15. 16. 17.

c. *Ezra* 10. 3.5.

d. 1. *Sam*. 1.10.

e. *Job*. 3. 24.

f. *Iesu* 9. v.1.2.

in the dayes of his sonne *Salomon, Ezekiah, and Josiah* after him) exulting and triumphing before the Lord. Oh happy he, that can marry as some Fathers (besides (e) Fryers,) have alluded, both *Martha* and (f) *Mary Rachell* and *Leah*, can unite and so conjoyn, the fruitless thoo-bleare eyed life of aetion, as lesse faire, with the more beauteous life of contemplation, that in his generall calling, as he is a Christian can make holy and spirituall duties, the unbending of his bow, sauce to his meate, his verie recreation, and best preparing to the duties of his speciall, and particular calling, as he is a man; such a man is indeede a *Phœnix* amongst men, *Rara avis in terris*, as the *Hevites* said of (g) *Abraham*, even a Prince of God amongst men: yea he that can be a regular, observant of these few rules, by blessing the Lord with his heart, and mouth, the members of his bodie and faculties of his soule, here in grace, shall inchoate and begin even in the vallie of the world, in the vaile of his flesh, the life of glorie, such an one shall attaine, to more Evangellicall perfection, then ever did Iew, Papist, or Pelagian in the meere observation of *Moses* his Legals, whether Morals, Ceremonials, or Iudicials: Yea by these rules he shall come neerer God, shooe neerer heaven, walke more in the light of the Sunne, as every way more perfect: Yea I say further, he shall inherit and enjoy sweeter extasies of soule, raptures of spirit, comforts of conscience, peace of heart, joy in the holy Ghost, then ever any superstitious popeling, regular Fryer, or Monasterian in this earth had, (notwithstanding all their Thrasoniall bragges, and boasts to the contrary, of ther feined revelations, apparitions, and enthuialsmes) by their strictest obseruance of the rules of their Saint *Francis, Benedict, Dominick, &c.* or these that are forged and fothered on *Basil*, (h) *Augustine*, or any other, recorded by (i) *Cassian*, and their owne writers. Oh could we trie how good and gracious the Lord is, had we but a spirituall gust of the comforts of grace; If wee did but once eate, the spirituall Manna that's hid from the world; Could wee turne the bread of life, *in succum & sanguinem* into bloud and moysture; Could wee be weaned from the world, to be fed as children truely newly (k) borne, with the milke of the word; Could the world with her bewitching delights

e *Stelle & Bona
renuntia in Lxx.
am.*

f. *Luke x. ver. 3
41. 42.*

g *Gm. 23. v. 6.*

h *De regulis
Francis & Basili.*
*Angustini, &c.
vide Ensis apud
Hospiianum de
origine Monocan-
sus.*

i *Vide Cassian
collationis Surii,
Lippomanum, Po-
verius desan-
ctis, Marium,
Abdiam, & Gre-
gorium in dia-
logis.*

k 1. *Pet. 2. v. 3*

1 Cum mundus
dulcescit Christus
amaroscit, Cum
mundus amaroscit Christus dulcescit. August.
m Genes 22.6.
n 1 Thes. 5. v.
16.
o vers. 17.18.
p Mat. 5. v. 48
q Luk 22. v 15
r Exod. 15. v. 27
s 2 King. 2.19.
t Polydor. Vir
gil, de myrventione
verum.
u Luk. 15. vers.
16.17.
w In confessio-
nibus.
x Ignatius.

y Eccles. 2. v.2.
z An instru-
ment so called,
in which are
diverse instru-
ments in one.
a Ignoti nulla
cupido & quod
non videatur non
concupiscitur.

prove bitter unto us, that Christ and his comforts might bee
(l) sweete, that wee could be as content to sacrifice our false
joyes as Abraham his beloved (m) Iisaac, as the repenting Israe-
lites their Idols; Could we pray (n) continually, rejoyce ever
(o) more, &c. In all things give thankes, whether wee eate or drinke,
or whatsoever wee doe or excorogate reserving all to the honour of God.
Oh could wee attaine retaine this (p) perfection, commended
and commanded: Could wee thus keepe our spirituali Passe-
over with (q) Christ, wee should experimentally finde as much
difference betwixt the comforts and contents, of Christianite
and carnalitie, of the joyes of the flesh and the spirit, as be-
twixt the cleare fountaines of (r) Elim, and the bitter waters of
(s) Tericho, betwixt Hony and Aloes: or as the auncient Pagans
found betwixt their formerly used Gland, and Akernes, and
that Corne which was first sowne by Ceres, or (t) Saturne, or as
the Prodigall sonne f und betwixt the husks of the Swine, that
had almoft starved (u) him, and that bread in his Fathers house
which abundantly fed him: wee would confess with that
good (w) Augustine, that wee found God too late: wee would
say with that other (x) zealist, Deus meus & omnia, my God and
all things, wee wuld resolve with David, rather to bee doore
keepers in the house of God, or to nest there with the very Sparrowes,
then to be the Monarchs of the world, without the Word: Oh could
wee make melody to the Lord in our hearts, if the Harpes of
these hearts of ours were rightly strung and prepared, to sing
& give thankes, this Musicke Menthall, we wouldest much pre-
ferre it before all the vaine vicious profane madding (y) mirth
of the world, as an exquisite Lutenist or Organist prefers the
Organs, the (z) Multitude, Orpharian, Bandora, Lute or Cy-
tharin, &c before the roaring of a rullall Bag-pipe, in which
the countrie-swaine delights, because hee is apprehensive of
no better. Oh wee glut our selves as Vultures and Kyttes with
these carriions delights, sensuall because wee know not,
nor trye not those that are more pure, and (a) spi-
rituall, as the stomacke that feeds on wind
and corrupt humours, when it
wants better meate.

S E C T. III.

Blessing God, the meanes to supplant blaspheming
and other tongue sinnes.

OH if once our hearts like golden Organ-pipes, were
blowne with the best Fauonian winde, that blessed breath
of the spirit, (without which they make no heavenly modu-
lation) that they could resonate and resound with David the
glorie of God, that wee could say with that Princely Psalmo-
graph, *A wake my tongue, a Wake my glory, a wake Lute and Harpe,*
I my selfe will a wake right earely. If wee could thus Cant, and
charroll out the prayles of God. If wee could say with faith
and feeling, *Praise ihou the Lord, Oh my soule, yea all that is within me,* *prayse his holy Name,* This one Grace would shew that
we had gracious hearts, formed and framed in a holy and hea-
venly imoulde. And sure as it is in the two scales, in a Ballance
or the opposite spokes in a running wheel, when the one is
up, the other goes downe, as is feined of *Castor*, and *Pollux*,
that when the one riseth, the other sets: So if this grace of true
gratitude, did possesse thy heart, how soone would all gracelesse
and profane carriage vanishe and avoyde out of it, as the mists
before the Sunne, as the darkenesse & dampishnesse of a lower
roome yeldes to the light of a Candle, and to the better smell
of sweete odours and perfumes which are suddenly brought
in? All thy oathes and blasphemies, thy curses, and execra-
tions, would bee purged out of thy ulcerous and uncleane
mouth, as the grosse and viscous humours out of the bodie
by Aloes or Rubarb: Christ's wounds, and heart should no more
be chewed, and champed in thy teeth, as thou doest the bones
of a Larke: all these tongue sinnes against the partie of speech,
the justice, the equitie, the wisedome, the honestie, the sincere-
titie, the veritie of speach layd downe by some (b) Authors,
which once more publickly I (c) enlarged, all thele I say will
vanish as the morning mists; yea fall downe, as Dagon before
the (d) Arke: nay I dare say, not onely shall this horrible sinne
of swearing (whether Civill and Morall oathes, as by Faith
and Troath, this Light, this (e) Money, &c. or greater & grosser
not

b In number
3e. as there are
laid downe by
Peraldus in his
summaries vir-
sum & visorium
de peccatis lim-
gnes, and by Re-
neccius in his
Panoplia.

c At Pauls croffe
Anno Dom.
on that Text
James 3. ver. 6.

d 1. Sam. 5. 4.

e Math. 5. 33. 34
James. 5. 12.

not onely by the creatures, but by the Creator, I say it shall not onely turne to blessing God, thy selfe like Iordan turned backward, bnt thou wilst no more indure to heare or beare the bellowings and blasphemies of the multitude, the roarings of the vociferations of the sonnes of Beliall, without zealous though discrete reproving of them according to circumstan-

f M. Perkins in
his casets of co.
science.

g 2 Pct. 2.7.

h 1 King. 18.40

i Marke 11.15.

k Venalia Roma
Templa Sacer-
dotes.

l Aelian, libr. 3.

cap. 8. Ignis, Mu-

res, Sues illorum-

que grunniunt.

Elephantis terrori-

sunt. Maiol. ex

Basilio colloq. 7.

pag. 252.

m Iude 2. 13.

n Exod. 20. 7.

Psalm. 25.3.

Zech. 5.3.

o Apud Plini-

um.

p Apud Ofian

drum in Epitom.

Centuriatorum.

q Luke 16.24.

r And Insti-

num historicum.

s Vxor Anthony

inimica Ciceroni,

vt alii Eudoxie

Chrysostomo, He-

rodo, Iohanni,

Lezabell Elia.

and mourning for them in thy heart, then *Lot* could indure the abominationes of the (g) Sodomites, *that* the (h) *Baa-*
lites, or our Saviour (i) Christ the Simoniacall buying and sell-
ing in the Temple, (or (k) now of Temples) thou wilst be
affected to such foundes, as to the roaring of a Cannon: nay,
thou wouldst with as much patience heare the howlings and
yellings of the damned spirits in Hell, they will bee as wel-
come to thee, as the grunting of the Swine to the (l) Elephants,
which so moves them that some battles have beeene disordered,
and lost by this swinish stratagem. I say more, were this grace
truely eradicate, and grafted in thee, that tongue of thine,
that's fired (and oyled too) from hell, and made glibb with
oathes, as the wheeles of a Coach, or a Clocke, to runne
more nimblly, till it have strucke all, venting and foming out
thy tongue fynnes, thicke and three-fold, as Winters haile, to
Gods dishonour, the Churches scandall, thine own (m) shame,
and thy soules (n) destruction. Time may come, that rather
then thou shouldest blaspheme God with it, as thou hast done,
in the least particular, thou wouldst bite it off, more freely,
then the hunted Beaver his (o) stomes: thou wouldst spit it
out of thy mouth (as once a primitive Martyr upon an (p) occa-
sion spit his, in the face of a Tyrant. Yea thou wouldst suffer
it to have more tortures here, then that rich churles in (q) hell
to be sod in bloud, as *Tomiris* did the tongue & head of (r) *Cyrus*,
to be prickt through and through with Needles, as (s) *Fulvia*
did *Tullies* tongue, rather then it should pricke and stabb, and
torture the humanitie of thy once painfully crucified, now
glorified Saviour: Nay with that good *Hilarion* were the
choyce offered thee, thou shouldest rather die the death againe
and againe, then once to blaspheme that God who hath beeene
so good, so gracious and so propicious unto thee. What shall I
say

say more ? what stone shall I further roule ? what string shall I touch ? what arguments shall I further use, to plant this blessed grace of blessing, to supplant this accursed plant of the Devils owne planting, in the ground of thy corruption, of blaspheming the God of heaven : which is so usuall in the mouthes of all sexes and sortes of men, women and children, from the heads to the tayle of our people, to the shame of (n) Christianitie, the just scandall to the Gentiles, who more respect their feined *Jupiter* and *Hercules* then wee our Christ, & as the stumbling blocke before the lewes, who by our little respect of our Christ, and by Popish Idolatrie (which they daily see, for which their forefathers so smarted) are kept mainly from being Christians ? Oh, (that I may still harpe on this tongue string till it be in tune) inure thy selfe to blesse God, thou wilst, by disluctude, then cease to blasphem him; learne to speake the language of Canaan, thou wilst forget the language of Ashdod, even as the children that are Spanish, or of the Natives here, our Irish, if once they live amongst the English, and are Anglified, they forget for want of use their owne tongue, as *Pharaohs* daughter forgot her fathers house, and (w) people. Oh as one nayle drives out another, one passion drives out another, one burning, heats out another, (according to some surgery) so the fire of the spirit were it once in thee, would eat out all that hellish fire, that *Ignis fatuus* in thy tongue, all that filthy and stinking matter, that foames out at thy mouth, as froath from a Boare, as the sulphurous smell from *Aetna*, or *Vesuvius*, which steames and stinkes in the nostrils of God, and all good men, as the stirring of *Ajax*, or the raking of a buried carrion : all this I say would be washed, tensed and clesned, (as were once the uncircumcised Corinthians in their wordes and workes) from this filthy and putrified matter, (as sore mouthes are wash'd by *Allum* and *Sage*) by the waters which flow from the sanctuarie : the healing waters of the word and (x) spirit.

C u a p. X.

To blesse God, the onely Way and meanes to be blessed of God.

AS Abraham said in another case to (y) God, I say to man, Al let me speake once more, so have I done my motives to

u Read Master Downam in his foure Treatises against this abominable swearing, sect 8 9.10.11.12. &c. pag. 21. 22. 23. 24. 25. &c. As also M. Phillip Knew-Hubs his Abuses of England, & a Sermon of little M. Gibbins: on this Text, The land mournes, because of Oaths, w Psal.45 10.

x 1. Cor. 6. vers
10.11.

y Gen. 18.7.32

this Gratitude, so prest and urg'd, ayning my conclusion with some diffusives further against ingratitude, this all positive-ly I have to say in this point, that by this blessing of God, as did David and his Israelites in my Text for matter, and manner, thou takest the best way, the most compendious course, Gods owne prescribed method, to blesse thy selfe, to procure bles-sings to thy selfe and thy seede, to perpetuate, and intayle as did (z) Abraham, (a) Isaac and Jacob, even blessings to thy posteritie, walking in thy holy wayes and steps. (even as wicked men, cursed spirits propagate (as some doe their frenzies, their leprosies, and hereditarie diseases corporeall) this dangerous and damnable disease spirituall, of lincked & chayned curses, even to their seede blood & families, (sympathizing with their cursed sinnes, and accursing judgements.) Oh the blessed intert and happie usurie of blessing God ! it brings blessings redoubled & multiplied by Gods Arithmetike upon our selves, even as he that in the best imployment of his preaching tallēt in Divinitie, or teaching tallent in Humanitie, reading Arts & Authorsto others, gets and gaines by Gods blessing more knowledge to (b) himselfe, both Theologicall and Morall, by causing others to (c) know : and as he, that with (d) Job, as a good Steward in the right dispensing of the unrighteous Mammon, makes the backes, and bellies of the poore to blesse him, causeth also God to blesse him, in the increase of his store, as the Harvest to : that seede that's cast upon the (e) waters ; as the (f) oyle, and the (g) meale of the two poore widdowes were multiplied, that were so respective to the two good

b Qui docet in-dictos, &c. 1750
brevi reliquis
dicitur esse queas
Esse tunc ni-
hil est, & tu scire
hoc scias dier.

c Habentis dabi-
sur.

d Math.25. 29.)

d Job.29. 15.16

17.

e Ecclesi.11. 7. 1

f 2.King.4.7.

g 1.King.17.16

i Elisha & Elias

k Jer.39.15.16.

17.

l It's the com-
pact this ~~paſt~~,
this covenant
to gaine, (how
ever the other
lose) a certayne
summe which
makes the usu-
ry and that
which bites too

See D.Fentons
Treatise on
usurie.

fitte application, according to my first proposition, a man by

blessing

bleſſing of God, bleſſeth alſo himſelfe by a neceſſarie conſe-
quence, even as he that lookeſt upon the Sunne, by the light,
ſeeſt light; even as is veryfied in all histories, which are the
hostages of ſpeach, that they which honour God, God will
honour them, as he told (m) Samuel, as hee honoured beleeving
(n) Abraham in Chaldea and Mesopotamia, Iſaac amongst the
(o) Philiftines, Iofeph in (p) Egypt, (q) Mordobœus, (r) Eſther,
(ſ) Daniell, Sydrach, Mysaach, and (t) Abednego in Baby-
lon, (u) David (x) Samuel and (y) Iofiah in Iſrael, Boaz & Ruth
in (z) Bethlem, the beleeving (a) Centurioir, the Cananitish
(b) woman, the weeping (c) Penitent, the flaxe cured (d) Pa-
tient, Devoute Mary (e) Magdalén, patient (f) Job, meeke
(g) Moſes, publikely before the ſonnes of men heraulding their
prayſes even in the face of their maligning or conteinſing ene-
mies, yea againſt even Sathan himſelfe, and his accuſing fatha-
niſts. On the contrarie ſhaming and diſhonouring them that
diſhonour him, as he veryfied as well as threatened, againſt Ho-
phney and (b) Phineas, and the house of Iſrael, againſt the So-
donites, burning them with ſtuncking (i) ſulphure, as well as
fire, as their ſinnes ſtuncked againſt the proud rebelling Nym-
rodians, whose Tower he overthrew, and conſounded their
(k) language, againſt wicked Haman all whose honours were in
one houre strangled at the (l) Gallowes, in his dogge-like
death, againſt rebelling (m) Abſolon, whose name now ſtunckes
as foule, as his face was once (n) faire, againſt proude (o) Herod
whom the wormes eate, proude Nabuchadnezar, who usurping
more then a man in his imagination, for ſeven yeares was
worse then a beaſt, in ſtate and (p) fate, yea verifying this
againſt his owne Iſrael who for their owne rebellions, though
they were the head, yet were they made the tayle of other
people, as they were given over to the power of the (q) Chal-
deans, (r) Midianites, (ſ) Moabites, (t) Philiftines at ſeverall
times, but chiefly in Ichtiakin, who as hee lived wickedly, he
died wretchedly, and diſhonourably, having the verie buriall
of an (u) Aſle, none lamenting him: As it was alſo with that
blasphemous Arrius and other (w) heretickes, with Iulian and

m. 1. Sam. 2. 20
n Gen. 12. Gen. 17
Gen. 18. 17. 18.
o Gen. 26. 12. 28
p Genes. 41. 35.
40. 41. 42.
q Eſth. 6. 10. 11.
r Eſth. 3. 9.
ſ Dan. 2. 46. 48.
t Dan. 3. 18.
u 1. Sam. 18. 7. 16
x 1. Sam. 3. 19.
20. 21.
y 2. Eſth. 35. 18
24.
z Ruth. 4. 11.
a Math. 8. 10.
b Math. 15. 18.
c Luk. 7. 44. 45.
d Mathe. 9. 24.
e Job. 12. 7. cha.
20. 16.
f Job. 1. 8.
Job. 42. 16. 17.
g Numb. 12. 7. 8.
Iofnah. 1. 6.
h 1. Sam. 3. 33
34.
i Gen. 19. 24.
k Ge. 11. 7. 8. 9.
l Eſth. 7. 10.
m 2. Sam. 18.
14. 17.
n 3. Sam. 14. 25
o AH 12. 23.
p Dan. 4. 30 See
how this trans-
forming was in
D W/leſſer Hexa-
pla in this place
q Iere. 39. 9.
r Judges 6. 23

f Judges 3. 14. t Indg. 12. 5. u Iere. 22. 18. 19. w Of Gods judgements againſt Arrius,
Neforius and other heretickes and apostates. See in the end of Zogdene tables in folio.

x *Act. 1. 14. 25.*y *2. Sam. 10. 12.*z *1. King. 2. 31.*

32.

a *2. King. 11. 16.*

other accursed apostates, with *Cain*, (x) *Iudas* and other bloudie murthcerers, (y) *Shebala*, (z) *Iacob* and other Traytors, with *Iezabell*, *Cleopatra*, *Messalina*, (a) *Athalia*, our English *Rosamond*, & *Jane Shore*, &c all other impenitent profane ones, who as they lived without grace and holinesse, died in disgrace without honour a debauched life, being usually accompanied with a dishonourable death: even so (that from this circumference I may conclude the point in the right center) that soule that is active in truly blessing God, is also passive in receiving blessings from God: he is that truly blessed man which is described in the (b) *Psalms*, and in other Scriptures: all those blessings shall accrue unto him, and come upon both him and his seede, which Moses both (c) conditionally and (d) absolutely pronounceth upon the Israell of God: even as on the contrary he that loveth cursing, the curse shall come upon him, even as a stone or pellet of Lead that's throwne up in the ayre, may fall upon the head of the thrower and crush it, (as did that stone which an Eagle let fall upon the head of *Eschylus* the Poet,) or as a ball that's throwne against an Iron-walle rebounds backe againe on the breast or face of the thrower, as the curses of (e) *Rabsakah*, of (f) *Semei*, of *Balaake* redounded on their owne heads, not on the heads of *Ezekias*, of *David*, and of the *Israelites*, as the Popes curses at this (g) day against the Orthodoxe Protestants, whom he execrates under the names of *Calvinists*, *Lutherans*, *Hugenotes*, *Heretickes*, fall parr upon himselfe, and the declining Sea of the Papall Hierarchie, who begins to ebb, by the just revolting of Kings, and Christian kingdomes from Babylon, as fast as ever by the mysterious working of (h) *Sathan* it had a time to flow, the causelesse curse as an arrow shot to no purpose in the ayre, ever returning in vaine: So that to draw this point to a further head, as the Lord is Iust, *lege Tullianus*, by a just (i) retaliation in other particulars to punish sin; so to curse the cursers as most * accursed, according to that of the Psalmist, *As he loved cursing, so let it come unto him, as he deserved*.

f *2. Sam. 16. 7. 8.*g See the book called *Brotum Judaeum*.h Reade that noble French *Morney*, now in glified in folio, of the progresse of poverty since it was first hatched.i *Pana et culpa proportionata.*

* See Gods hand upon these that used to curse and im-

precate, instanced by *Kelley lib. 8.* & *Guenther lib. 17.* in the death of *Charles Duke of Bourbon*; by *Cramins libr. 6. chap. 45.* by *Wierus lib. 4. de Magia cap. 10.* by *John le Goff* in his *Table-talke volum. 2. pag. 131.* by *Bense*, in his historie of the new *World lib. 2. cap. 17.* by *Philip Camerarius, lib. Med. cap. 86.* in the Tragical ends accustomed cursers.

lighted.

Righted not in blessing, so let it be farr from him, as he clothed him selfe with cursing as with a garment, so let it come into his bowels like water, and like oyle into his bones, let it bee unto him, as the garments which covereth him, and as a girdle wherewith he is girded (k) continually, so why may we not argue, that by a retaliating proportionable mercie, (seeing both in mercie and justice the Lord keeps an Arithmetical or Geometrical proportion, in rewarding as revenging) he blesseth those that blesse him, and that blesseth his; for it he told *Abraham* that those who blessed him he would (l) blesse, and hath ever verified this promise, in blessing and prospering the friends of the Church, the spirituall seede and sonnes of *Abraham*: (as some of our (m) Modernes instance, in the two *Teachers* in *Constantine*, in *Gratian*, in *Valentinian*, and other Christian Emperours, who as they were nursing fathers and nursing mothers to the Church, the Lord went out and was with them, and was present with them in all their affaires, in warre and in peace, as hee was present with (n) *Joshuah*, (p) *Gideon*, (q) *Joseph*, (r) *David*, (s) *Daniel*, and other his servts) ever also according to his threat cursing those that cursed *Abraham*, and were malignant enemies and opposites to the true (t) Church, his *Israel* (verifying and sealing all the curses in his flying booke of vengeance, upon (u) *Moab*, *Ammon*, *Amalech*, *Ieroniah*, *Abib*, *Ierabell*, *Haman*, *Nero*, *Caligula*, *Iulian*, *Antiochus*, *Maximinus*, (w) *Maxentius*, and of latter times on *Johannes de Roma*, *Minerius*, *Gerson*, *Cassanensis*, *Weston*, *Bonner*, *Story*, *Gardiner*, and other bloudy butchering (x) persecutors ancient and moderne) then sure (as the argument holdes much more, from the lesser to the greater affirmatively, both Logically and Theologically) the Lord will blesse those, that blesse him, as he will curse those that curse him: If he will blesse those that blesse *Abraham*, much more will he blesse those that blesse the God of *Abraham*, since indeede none can blesse God cordially and sincerely, but such as

in the Titles of Apostates, and bloudie persecutors, these named with many moe, are spectacles of vengeance. x See Master *Foxe* in his Booke of Martyrs, but especially, in a booke epitomizing the Actes of the Church, where you may see the ends of these named with many moe: folio 377.379.380.382.383. &c. See also *Andrew Husdore* in his Theater of examples on the 3. and 4. Commandement in Latin in quarto.

k *Psal. 109. ver. 17. 8.*

l *Genes. 12. v. 3.*
m *Genes. 13. 10.*
n *axiomatisbus theo-
logicis ex Mala-
thone, Strigellio,
&c. alijs Neotor-
ciss.*

o *Iosuah 1. 5.*
p *Iude 6.12.*
q *Gen 39.3. 21*

r *1. Sam. 18. 12.*

s *Dan. 4.5 chap.
5.12. 14.*

t *Genes. 12. v. 3.*
u *Reade the
curses threat-
ned against E-
gypt, Moab, Am-
mon, Edom, Tyre
Sidon, Medea,
Arabia, and all
wicked Provin-
ces, and people:
in *Ieremias* b. 25
vers. 15.16. 17
18. 19.*

w *Reade the
Theater of
Gods judge-
ments in quarto,
written by D.
Beare, on which*

the Lord first inspires with his grace, and spirit, even as the instrument makes no sound, till it first be tuned and touched with the hand of the Musician, as the Organ-pipe is not musicall, but dead till it be filled with the windy bellowes from the Organist, for none can say that *Iesus is the Lord but by the spirit of God*. So that the blessing of the God of spirits, with upright hearts and spirits, as *David* and his Israelitish Elders did here, being but as a sparke of the spirits fire, as streames from that fountaine, as reflecting beames from that Sunne: it is an evident demonstration, that such are truly, actually, really blessed already, and (as a preparative beaver to a greater Banquet, at the supper of the (y) Lambe) potentially to be further blessed of God, in the highest heavens, the throne of God, the bosome of *Abraham*, the prepared mansions and seates of the blessed.

All which affirmatives me thinkes, have their corroboration from this Theologicall axiome, that as the seale leaves the impression in the waxe, be it gold or silver, &c. as the Sunne by reflection leaves his shadow on the opposite cloude; so what mercie soever the Lord bestowes on us, as a dignitie, hee workes in us the same grace, demonstrating it selfe in some proportionable dutie. as for instance. 1. Hath the Lord elected **me** to life from eternitie? He gives me grace to elect & chuse him again to be my God. 2. Hath he called me to the knowledge of his truth? He gives me his spirit to call him *Abba* (z) father, in spirit and truth. 3. Hath Christ died for me, and my lynes and risen againe for my (a) justification? He hath mutually given me power to die unto sinne, and to rise againe to holinesse and righteousness of life, mortification of my fleshly (b) lusts, and crucifying my affection by the power of his (c) death, & vivification and quickning of the spirit (d) by the power of his resurrection. 4. Is he ascended into heaven really for me? He virtually caueth me to ascend thither after him in my (e) heart & affections. 5. Is he my high Priest to pray for me? He, as his legacie to his Church bequeathes unto me the spirit of grace & (f) prayer to pray againe unto him, & (So for conclusion) Doth hee blesse me with all blessing in heavenly things? He gives me the heart by the same grace to blesse him againe, as all his Saints have done, such print and impression the seale of his spirit

y *Revel. 19. 7.*

■ *Rom. 8. 15. 16.*

a *Rom. 5. 6.*

b *Coloff. 3. 5.*

c *Gal 5. 14.*

d *Epbes. 2. 4. 3.*

e *Coloff. 3. 7. 1. 2*

f *Z ch. 12. 10.*

Rom. 8. 26.

spirit leaves in my heart as answerable to it selfe, as face answeres face in a glasse. Oh then, as ever thou desires to be blessed, blesse God here, be not so ignorant or idle, as to dreame of the kernell without breaking the (g) shell ; of eating the meale without grinding in the milne of the (h) dignitie, without the duetie : of ever being blessed but cursed, without blessing God. Oh thinke on all these motives in general, everie one in particular, and let them be as goades and spurres to excite thee to this pressed duetie. At least let all and ever of them be so many Bittes and Bridles, curbs and remoraes to restraine and keepe us from ingratitude, the bane of every grace, yet the ulcer and spreading leprosie and Gangrene of every place, yea of this Province, and our English here planted, if I might dresse by expottulations.

C H A P. XI.

*The application of all: by comparing us and our times
with Israell in all times.*

And now for speciall and specificall application of all that hath beene said unto our selves, to reape the harvest of all this feede, and to drinke the Wine from these pressed grapes; that I may (Bee-like) bring all these rapiodicall collections home to the English-Irish Hive of our owne Church, & Common-wealth (all these generall motives being but preparatives to prolong and prepare the way to my intended scope, or as a foundation to a subsequent building :) If ever Nation and people under the cope of heaven, had cause and occasion, to act the part of *David* and his worthies, since they left the stage of life, in blessing the Lord, (as the very wordes of my Text are) wee are the people; for in the blessings and benefits we have received from God, both of adornation and preservation, Spirituall and Temporall, externall and internall, generall and speciall, our mother *Albion*, and wee here Hybernified, layd in an equall scales (I will not so undervalue us to say) ballanced with all the inhabitants of the Christian, Pagan, Pagan, Ottoman world compared with the famousest kingdomes European, Asian, African, and American, not excepting the
Cham

g. Qui rectum
cam, nucleus
frangas.
h. Beneficium pos
tulas officium.

Cham of Cathy, the great *Mogull*, the *Souldan* of *Egypt*, *Prest*-*John*, the Kingdomes of *Fez*, and the most flourishing that are, or ever were, but equally poyzed with the best people (in their prime) in *Davids* and *Salomons* time, that ever were, taken even in their best, as answering all their priviledges and prerogatives given them by the inspired (a) Apostles, of a royall Priesthood, a holy Nation, a chosen generation &c. To whom were the Oracles of whom came Christ according to the (b) flesh? wee doe not onely weigh and parallell blessings with them, layd in equall ballance, but all things duely pondered, wee as farre (mee thinkes) exceede them, as they exceeded once the invironing Nations; and this will plainly and perspicuously appear, if wee and they; Britam mans and Iewes, be compared together (as (c) *Plutarch* compared the *Greekes* and the *Romanes*) both in our best and worst: our dignities received from God, our obliged (yet neglected) dutties, that wee owe to God: wee shall bee found to beare the bucklers from them. *Repetens ab origine primo*, to begin then from the beginning, &c.

First wee know the Lord of his meere mercie and Philanthropie entred into covenant with the Iewes, gave them the seale of the covenant Circumcision (initiated with their

d *Gen.17.7.12.*
7.9.10.11.12.

Rom.4.11.

e *Isaiah.5.26.*
5.6.

Dens.5.7.12.3.

father (d) *Abraham*, he by this (e) covenant elected and selected them from all the Nations, Kingdomes and kinreds of the earth to bee a peculiar people to himselfe, of them and amongst them, he had his Church: instituted prescribed and establisched his owne worship: gave them lawes and ordinances Morall, Ceremoniall, Iudicall, as farre exceeding the lawes of *Solon*, *Numa Pomplius*, *Mercurius Trismegistus*, *Adraco*, or any other Legifers amongst men in equitie, puritie, and perfection, as the Gold exceeds the Brasse or Tynne by these hee hedged and limited them within their bounds: all that he exacted of them againe in reciprocall requitall of his mercies was onely (f) obedience to his lawes and statutes. His love he first set upon (g) them and choose them, (not they him) not for any merit or worthinesse that was in them, but of his meere mercie and paternall good will, adopting them unto himselfe, repudiating and in a manner rejecting for a time, all other

f *Dens.5.40.*

g *Dens.5.23.4.*
35.36.37.38.

other people whom hee shut up in unbelieve, in respect of them,
as Moses oft times urgeth unto them.

So to reflect upon our selves, for this our English Israell,
hath not the Lord sequestrated and separated us from Pagans
and Heathens, yea even from Turkes, (and Iewes themselves,)
whom for a time he hath rejected for their (b)unbeliefe, to be
a Church unto himselfe, a people zealous of good workes
were we not once, as wee may see our faces in the glasse of the
(i) Romanes, (k) Corinthians, Thessaloniens, (l) Ephesians,
in their pristine estate before their canversion) in the uncircumcision of the flesh, serving lusts and vaine Idols, without
God in Christ, strangers from God, and Aliens from the Com-
mon-wealth of the true Israell, in the power of (m) death, in
the power of darkenesse, having our very understandings
(n) darkned, as ignorant of the truc God, and of the way and
meanes of life, and salvation were wee not once even darke-
nesse it selfe, an obscure people even to the world, devided and
cast out as it were, into an unknowne corner and (o) angle
(though now as a Candle on a Table, as a Beacon on a Hill, as
a Citie on a Mountaine that cannot bee hid, giving light and
luster to the gazing and admiring world, whose eyes are upon
our eminencie) * but in respect of our spirituall estate, wee
were like other Gentiles, walking in the vanities of our
mindes, children of disobedience, in whom the Prince of the
Ayre ruled, wilde (p) olives ere wee were ingrafted! But even
when we were thus in our blouds, the Lord past by us, and said
we should (q) live by the light of his word, (whether by
Joseph of Arimathea, or who else, or in the dayes of (r) Lucius
or else when, I dispute not now) I say by this light, by blessed
organs and instrumets, we were brought first from Paganish,
& after from Popish darkenesse, more hideous then the Egyp-
tian, or the (s) Chymerian, and reduced into the lightsome
Golthen of the glorious Gospell, called to be a people that be-

x The Papists contend that this Isle, first received the faith in time of *Lucius Anno Dom. 180.*
And in time of *Augustine* sent by *Gregory Anno 600.* but as appeares by some passages out of
Bede and Peter Cluvenus, yea by *Terullian contra Iudeos, & Origen. homil. 4.* in *Ezech.* we re-
ceived the Gospell long before the time of *Eleusherius*, eyther by *Joseph of Arimathea* as *Gildas* thinkes, lib. 4. *de Victoria*, or by *Simon Zelotes*, as *Nicophorus affirmit*, libr. 2. cap. 4. f. *De
stibris Chymerys*: in *Oppido illo in Bosphoro sito. Multa. Plin. lib. 6. cap. 6. c. 11. c. 13. Et Melalii. 14. 4.*

h *Rom. 11. 30.*i *Rom. 1. 29. 30.
31.*k *1. Cor. 6. 9. 10.*l *Ephes. 2. v. 2. 3.*

ver. 11. 12. &c.

Tis. 3. ver. 3.

m *Ad. 26. 18.*n *Ephes. 4. 18.*o *Divisus ab or-
be Britannos, etc.
Virgil.** *De Landibus
Anglia nostra
lege apud Coffe-
num in Catalogo
par. 12. pag. 348.**& Berromensis
in Chronicis lib. 4.**p. Rom. 11. 24.**q. Ezech. 16. 7. 11.**34. 5. 6.*

fore (as it were) were no people, gathered to be a Church, yea a glorious Church, as any in Europe or in Christendome, besides for the continuation of the Gospell, the propagation and profission of the true Religion, the zeale and sinceritie, knowledge and answerable practise of preachers and professors, purity of Gods worship, freed in a great measure from the leaven of Popish and Paganish Idolatrie and superstition, holinesse of life, and illumination of judgement, shining in many eminent members, as pearles in Gold (notwithstanding the nevy, and warts and spots and blemishes in this of ours, as ever have beeene in the best reformed Churches, by open profane ones, and seeret hypocrites, as wooden legges to the bodie, as rotten boughes to the Tree, in the true Church, like corrupt humors in the bodie, rather then of our Church.) I say Churches of (z) Asia, of (x) Corinth, and the best that are or ever were Militant on earth, till they be Triumphant in heaven, for the number of, (for the sinceritie and measure of Grace in) our present and pristine Proselytes, true *Nazareni*, zealous professors and confessors, constant and couragious Martyres, since the dayes of that Belgicke *Elias Luther*, who have, & upon tryall I am perswaded still would answere their names of Protestants, protesting & confessing for the faith till death, sealing the truth with their bloud, reflecting on those, I may well say according to my hearts perswasion, that our English-Scottish Sion, our Church of great Brittaine, of all other Churches, is as the Dove amongst the Birdes, as the Lilly amongst the flowers, as the Sunne amongst the Planets, Christis owne Spouse, though (w) blacke, yet faire, yea if comparisons were not odious, I would say as faire as any of those wee call reformed in France, Helvetia, Bohemia, Saxony, Denmarke, &c. or any other in (x) Belgia, yea I except not Geneva, and we may put in for the armour of *Ajax*, with Amsterdam it selfe.

Secondly, as in the Church of the Iewes, multitudes and millions of carnall Israelites, yea the whole generallitie, except some few whom the Lord reserved (as a few names in (y) Sardis, a few cornes in chaffe, as some few of *Elias* his (z) spirit amongst *Baalites*) broke and infringed this covenant of God, by apostatical revolting, and backe-sliding, as the Lord expostulates

1 *Revel.* 2.4.
vers.14.20.
Revel. 3.15.
u *1. Cor. ch.* 3.3.
ab 5. v 1. 5. ch. 6.
v *1. ch.* 11. v. 18

w *Cor. 2. v. 4.5*

x See the book extant in octauo of the Confessions of the reformed chur- ches.

y *Revel.* 3.4.
u *1. King.* 19.18
Rom. 11. 4.

expostulates with them by his Angell sent from (a) Gilgall, by *Samuell* in (b) Mizpeth, and by all the Prophets, after the death of *Moses* and (c) *Inshuab*, and those Elders of Israell who saw the miracles in Egypt, the wildernes, and the redd Sea, forgetting the (d) Lord, that bought them and brought them into that good land, flowing with milke and honie.

So hath not the God of Israell, as just a quarrell and controveſie with the commonaltie and generalitie of our Nations, for breaking our covenant in Baptisme, by which we were as ſtrictly obliged to his ſervice and worship, to faith, and obedience, as ever they by their Circumcifion? For were ever any Nation more perfidious, or fedifragous one to another the, Carthaginians to the Romanes? the (e) Cretians, (f) Grecians or worſt diſemblers, yea even the very (g) Turkes to Christians: then Christians unto God? How many miriades, and millions at this day (to goe no further, to former times) by their pledges and ſureties, their God-fathers as they are called, or faſhers for God, in the publicke Congregations, in the preſence of God men and Angels, calling heaven and earth to record, have promised and protested, to forſake the flesh, the world and the Devill, to ſerve and worship the true *Iehovah*, when they were initiated & matriculated as it were into the Churche by Baptisme, admitted into Christs Colledge, the number and ranke of Christians as ſouldiers ſworne to their Generall, who yet have hardly kept their covenant ſo well, as *Regulus* with the (g) Carthaginians, and other Pagans, even in things moſt ill: For, if I may in briefe lance, and cut and diſcover the ulcers & diſeases of the times: How many as yet even ſerve the verie Devill, as really, as once that S. Christopher fictitiously, in the Popiſh fable? How many wicked Pſeudochristians, by their lives teſtifie, that as the Scripture calls ſuch as they, the (b) ſonnes, the (i) ſervants, and the (k) ſlaves of Sathan, ſo they are at his command and obeyfance, as the ſervant of (l) Abraham, and (m) Cornelius, yea of that other (n) Centurion to their earthly Masters. *He bids them goe, and they goe, doe this, and they doe it: lye, ſteale, murther, ſwear, blaſphemē, they are obſequious their ſpirits and natures as Tynder and powder take preſently the fire of everie temptation.* 1. He rules them

X 2

as

a. *Judg. 2. 20. vſ.*
1. 2. 3. 4.
b. *1. Sam. 7. 5. 6.*
c. *1. Sam. 12. 6. 7. 8. 9. 10.*
d. *Judg. 2. 20. vſ.*
e. *2. 9. 10.*
d. See *Pſal. 78.* throughout.

e. *Cretians or ſemper mendaciſ.*
f. *Cretia fides.*
g. See their perfidiousneſſe in *Kings his Turkish historie.*
g. *And pluſtarchus.*

h. *John. 8. 44.*
i. *John. 3. 2.*
i. *Rom. 6. 16.*
i. *John. 3. 8.*
k. *1. Tim. 6. 10.*
2. *Tim. 2. 26.*
l. *Gen. 24. 10.*
m. *Act. 10. 7.*
n. *Math. 8. 9.*

as the rider, the horse, he rules over them as a Tyrant in an usurped Kingdome, they obey him as the Jewes, that Idumean Herod. Yea he rules in them, in thronized in their hearts, as once in the treacherous heart of (o) *Iudas*, the hypocriticall heart of (p) *Ananias*, the envious hearts of the (q) Pharisees, at the least he takes totall possession of their whole man, by his deputies and Lieutenants, some one or moe deare darling sinnes, rulng and raigning in them, yea he doth not onely set them a worke, (as he did *Iudas* in betraying, the Jewes in crucifying Christ) but he even speakes in their hearts asthetically, in their mouths blasphemously, as once in the bodie of some (r) Pythonists, and within that Serpent, which he used (as he useth Serpents, Foxes and Vipers still, in every countrie, Citie, and almost Village) as the organ and accursed instrument of mans seduction, intended destruction. So the world, for all our covenant and obligation to forsake it: how many swarmes of earth-wormes, carnalists, and coveteous Phylargurists have we, not onely ever rooting in the earth, as Moales & Swine without ever an eye, to looke upwards, but as trunckes and Trees, even rooted and eradicated in the earth, turnd all into earth, even lumps of earth (as (s) *Caligula* was, called a lumpe of clay and bloud conjealed) being all for earth, even for white and red (t) dust, which per fas, & nefas, by hooke or crooke, right or wrong, Lionly force, or Foxely fraude, they scrape and rake together (as greedie Harpyes, or snatching Eagles, their desired prayes) all being fish, that comes to the net, though it breake the Net, or like the Eagles gale in the (u) fable, set all on fire, though they gaine by their ill-gotten goods, as *Achan* by his stolne (w) wedge, as *Iudas* by his Saviour selling (x) silver, as that *Mydas*, (like our coveteous Alchimistes since:) by his bad (y) Alchumy, by which they, and all such, in all ages have (z) perished, as if all that's ill-got were Tholouse (a) Gold, carried on *Sejanus* his (b) Horse, for a sumpter horse?

o John.13.27.
p Act.5.3.4.
q Math.9.34.
Maria 5.22.
Lukas 1.15.

e Ex Imo-
vre rau' prodit,
secundum Origi-
num lib.7.contra
Celsum. & Chrys.
in 1.Corin.10. Es
exinde dawinem
Pythones ven-
tricorum, voces
Origenes libr.3.
Peryarch. cap.3.
& ventriloquii
Terribilis, contra
Moro. c.25. ans
infra cetera da-
monis ostentas,
& per peccatis lo-
gni videtur, qua-
tem Celsus Rho-
diginus se vidif-
fe memorat Ans.
Lett. Lb.8.cap.10
f Suetonius in
vita Caligula.
g Gold & Sil-
ver.
h Apud Aes-
pum.

w. Iofouah.7.1.21.25. x Marsh.27.3.4.5. y What he toucht turnd into Gold, and men-
suumur Posta. z Infunditur anum a Mithridate ore Aquilu ducis Romani. Plinius hist.33.8.3.
a Per annum Tholosanum, periere Q. Copio Consuli M. Crassus cum multis alijs. Aut. Gel. no.1. assic. 9.
b Equus Seianus omnibus possessoribus insanguis videlicet Seio Casiu, &c. Gellius ibid.

So for the flesh and fleshly lusts, how many are given, over to all voluptuousnesse, lovers of pleasures more then lovers of (c) God, serving diverse lustes and (d) pleasures, as if they were yet in their naturall estate, fleshly minded men, walking after the (e) flesh, favouring the things of the (f) flesh, as the dogge favours carrion, verie Epicures and (g) belly-gods, walking in every obfcene lust, as the Eele in the mudd, the swine in the mire, &c^c Thus as a waterie glimmering Sunne ends in raine, our profession of the service of the true God, the Triune *Iehovah*, ends in profanation: instead of the blessed Trinitie, which we should worship, wee have an accursed Tri-nitie which wee doe worship, though we promist to repudiate and cashire it.

The flattering Flesh, vaine World, deluding Devil

It's (h) Trinitie ador'd, by worldlings evill.

In not serving one Lord, contrarie to our first covenant, wee serve many (i) Lords as an adulterous woman, that forsakes her first Husband, (as God oft complaines of (k) Israell) and followes after many strangers, and unlawfull lovers.

Thirdly the Lord used many meanes to recall and reclame these Israelites, and to reduce them to the performance againe of the covenant which so blamefully and shamefully they had infringed, sending his Prophets unto (l) them, speaking early and late, and pleading about this very mesage and embassage, yea to make the word to worke more physically, visiting in paternall love, their sinnes with roddes, and their offences with scourges, and when gentler admonitions & castigations would not serve, using more severitie, whyping them for their refractorie rebellions with roddes of whip-cord, yea with wire and iron, sending upon their Cattle Murraine, upon their bodies diseases, leprosies and consumptions, into their Tents fierie (m) Serpents, sweeping many of them away with plague and (n) pestilence, yea cutting them off by famine at home, or the sword of the enemy abroad, according to the verification of his severe and vehement Cominations against their sinnes and (o) transgressions.

So to paralell us also in this point, hath not the Lord in mercie used as many and sundry meanes, to recure and recover our

c 2. Tim. 3. 4.

d Tit. 3. v. 3.

e Rom. 8. 2.

f Rom. 8. 5.

g Phil. 3. 17.

h Mactria pro
trino nomine
mundus habet.
Sphinx Philo-
phica.

i Ob quam mul-
ta Domines ha-
bet, qui unum
non habet. Aug.

k Ier. 3. 1. 2. 6. 8.

l 2. Chro. 36. 15.

m Numb. 21. 6.

n Cor. 10. 5.

o Num. 16. 49

o chap. 25. 9.

o Judg. 2. 15.

o Levit. 26. 16.

o 27. 28. 29. &c.

spirituall maladies, as ever he used towards his Iewish Israell, to receive us out of our dead sownes? to awake us out of our lethargicall flumbers? to quicken us in our first love? to bring us againe to the obseruance of our first covenant? to restore us by a new covenant of grace, after we have so fearefully broke the first covenant of workes? for which end, he hath sent us his word, more powerfully, plentifully and continuely, then to any Nation, he hath given us his (p) word; great are the numbers of the Preachers, as the Psalmist is verified: This word he hath sent to our Cities, our Corporations, yea to our countrie-Townes, and Villages, as water to wash us, as fire to purifie (q) us, as physicke to purge us, as a hammer to breake & brule us, as Manna to feede us, as milke to nourish (r) us, as a lanthorne to our steps, as in the darke night of sinne to illuminate us, as a sword to lopp off our Hydra-headed sinnes, as a weeding hooke to weede out our corruptions, yea as the wimen-s (s) starres to leade us to Christ, and as Israels cloude and pillar of (t) fire, to conduct us to our heauenly Canaan. But since the word hath not come to us, as once to the convert * Gentiles, in power and efficacie, but hath beene received in vaine, since the preachers have spent their strength in vaine, amongt the generalitie and the multitude, prevailing no more

then *Lot* with the (u) Sodomites, then *Moses* with (w) *Pharaoh*, then *Ieremie* with (x) *Zedekia*, then (y) *Michay* with *Ahab*, but have beene laught at by some, as *Ezekiel* (z) postes, scoffed at by others, as *Paul* by the (a) Athenians, derided as the young Prophet by *Iesuies* (b) comrades, yea persecuted, as *Paul* by the unbelieveing (c) Iewes, and abused in many profane places as *Davids* (d) Embassadors by the *Ammonites*, since like the (e) BlackaMoore wee have beene no better, but like the clay much worse for washing: Since we have beene more sicke & unsound for our physicke: Since the word was sowne seede, falle into stonic and thorny (f) ground, hath beene choakt with the lutes of the world, since our corrupt hearts, like a corrupt stomacke hath changed his spirituall foode into bad humours and made it the favour of death unto (g) death: therefore to this rodd of beautie, God hath added the rodd of (b) bands, he hath layd roddes in steepe for us: more deepe-
ly

p In Psalmis

q Ierem. 23. 29

r 1. Pet. 2. 2.

s Math. 2. 9

t Exod. 40. 38

* 1. Thes. 1. 5.

u Genes. 19. 9

w Exod 5. 11, 17.

x 23. Exod. 8. 15

y Ierem. 34. 2. 3.

z c. 17. 18. &

chap. 35. 15

y 1. King. 22. 26

z 2. Chro. 30. 10

a 2. 1. 17. 32

b 2. King. 9. 11.

c 1. 1. 14. 2

d 1. 1. 17. 55.

d 2. Sam. 10. 4

e Ierem. 13. 23

f Math. 13. 24

20. 21. 22.

Luke 8. 13. 14

g 2. Cor. 2. 16

h Zach. 11. 7

ly (as our best Physician,) he hath Phlebotomized us, in our ranckelt veiues, let us blood in the tympanie of our pride, and plurisie of our sinnes, dieted us with the bread of affliction & waters of teares, turnd our Hony into gall and Aloes : hee hath come as neere us, as to Israell, in drawing the furie and brandished sword of his wrath, not onely hanging it over vs, (as that *Dionysius*, once a drawne sword over the naked head of a flattering ^{*}*Damocles*, by a twined thred.) but even smiting with it, for sometimes with the keenest edge, cutting ~~off~~ many millions, (as the lopping and pruning of our English Vine, least wee grow too rancke in this our peace and plentie and that not onely by ordinarie, but (as hee dealt with Israel in the wildernes, for their grievous provocations) by extra ordinarie deaths, causing thecarkasses of our people to fall, & sundrie times, in great numbers, sometimes by gnawing dearths, and biting famine, sometimes by suddaine and turbulent inundations of (i) waters, in our chiefe Shires, (as the *Li-
ver Kishon* that swept away *Iabin*, and his (k) Midianites, yea that ancient River, the River Kishon,) Sometimes by lightnings, thunders, and earthquakes, sometimes by strange and uncouth (l) diseases, of which Physieke and Surgery was oft ignorant, both of the cause and cure, as appeares by our (m) Chronicles and Chronologers, but chiefly by that besome of his wrath, the all devouring plague and pestilence, the arrow raging and destroying at noone-day, as he did with Israel in the dayes of (o) *David*, and of (p) *Moses*, and with other countries since, in Italie, Austria, (q) Viena, and elsewhere he hath layd his verie Axe to the rootes of our English Trees, and hath cut downe and lopt off, by many hundreds in one weeke, tall Cedars, loftie Pines, greene Poplers, strong Oakes of *Busham*, white Almond Trees, of all sorts, from the Peeres to the plowman, high and low, young and old, even in our chiefe Cities,

^{*} Vide apud
Bri. sonum, de
admissione,

i Of the breakings out of
the sea and the
damages by
these overflowings, Bookes
are extant.

k *Judg*, 5, 27

l As the sweating disease, etc
m Let him that
will be satisfied
when these severall judge-
ments were set
upon our Land
and how farre
they raged, &
how long they
continued,
with their ef-

fects, & in the raignes, of what Kings since, or before the conquest, consult with *Stowes*, *Holinsheds*, *Spedes*, and *Langues* Chronicles: Since the margent will not beare the explication of verie particular which I purposed to insert. o *1. Chron. 21, ver. 14.* p *1. Corinth. 10, 8*
q *Grosius* in his Tragical histories in *quarto*, about the beginning of his Booke, reckoning the greatest plagues in the Christian world, saith of Italie, and Viena, that the dead were more then the living.

our

our Metropolitanes, our mother Citie, Treynovant, our corporate Townes, our countrie Villages, yea even in our private houses and Cabins: the pestilentiall feaver as a raging torrent of water, carrying all along with it, that stood in the way.

Fourthly, as Israell was not reclaymed for all these proceedings of God with them, cyther in mercie or justice, but still grieved the Lord not onely for fortie yeares in the wildernes, but even in the land of Canaan, when their sinnes like ours did increase, in the land of plentie (like weedes and bryers in a fat moyt ground, and as fleas and vermin in the hot Summers Sunne) cyther not repenting at all, hardning their hearts

r. Exod. 7. 13.

is that Egyptian (*r*) *Pharaoh*, upon the message of his Prophets and summons of his judgements, or else repenting superficially, dissembling with a double heart, shedding *Crocodiles* (*l*) teares, and fasting for a fashion as once (*t*) *Ahab*, and another of their irreligious Israelitish (*u*) Kings, teares being intheir eyes and rebellion in their hearts, both at one (*w*) instant, like *Esan* that wept for the (*x*) blessing, yet intended the murther of his (*y*) brother, all with one breath, howling and crying like wolves; when Gods hand was upon them confessing their sinnes as traytors on the rack, when they were oppressed by the Moabites, Midianites, Ammonites, and other (*z*) Cananites, but as soone as ever delivered, by such temporarie favouris (types of the spirituall *Messias*) *Othniell*, *Gideon*, *Iephah*, *Baruch*, *Sampson*, as he sent for their rescue, (as he stid up *Abraham* to rescue (*a*) *Lot*, they returning againe to their former Byas, Idolatrie, extortiōn, oppression, as the dogge to his (*b*) vomite, the sow to her mire, provoking him as much as ever by their rebellions, like the Ice seeming to be thawed, yet freezing and congealing againe in their dregges, in which, like *Moab* they settled, they could not be removed.

Thus it is with us, their case is ours; we, like some impatient Patients, have beeene rather worse then better for Gods physike, our sores by our inveterate, and wellny uncurable corruptions, have beeene increased by our salves, the Lord would have healed us, but like the Babell wee would not bee healed: our disease is epidemicall, generall, and continuall, the fluxe of our sinnes like the bloudie (*c*) issue of that woman in the Gospell,

*s. De his lacri-
mis, & de pro-
verbio: vide
apud Vicentium
nat. hist. libr. 17.
cap. 66.*

t. 1. King. 21. 29

u. 1. King. 6. 30

w. Denu. I. 44. 45

x. Hebr. 12. 17

y. Gen. 27. 41

z. Iudg. 3. 9. 13

chap. 4. 3.

a. Gen. 14. 15.

b. 2. Pet. 2. 19.

c. Mark. 5. 26

spell, is not to be stopped, it's *vitulus* (d) *insanabile*, past cure as it seemes, & so past care. As the land hath long mourned by reason of oathes & other sinnes, so wee have mourned for a time when Gods hand hath beene upon us, wee have proclaymed generall faults, as once (e) Nineve besides many an *Esther*, and a *Mordocbens*, many a *Daniel* and a *Nathaniell* that have mourned alone, besides the house of (f) *Nathan*, the house of *Aron*, and the house of *Levi*, many religious families that have mourned a part, the (g) Husband-man, the Vine-dresser, and the tender Virgin, the (h) Priests and the Elders, yea the bride and the (i) bride-grome that have fasted mourned and lamented before the Lord, as once (k) *David* did in the case of his sick childe, when wee have eyther felt or feared the heavis hand of God: chiefly when the land hath beene whipt with his rodd, and ferula for her transgressions, when judgements have beene threatned, or executed, when as once *Elias* in another case wee have seene the (l) cloudes, or felt the storme of shrowred or powred downe vengeance, then; as the (m) Heathens, the Savages, and the (n) Indians at this day, and in former times, have offered sacrifices in some common plague to appease some angrie Nemesis, some exasperated imaginariie God, so have we offered sacrifice to the true God, but (excepting some few, some true *Nathaniels*) hardly in truth we have abstained from meate, but not from sinne, fasted from the creatures as the carnall (o) *Iewes*, and dishonoured the Creator, we have not losed the bonds of the (p) poore, relieved the cause of the fatherlesse and widdow, made restitution of goods ill got, as (q) *Zachens*, and the *Iewes* in the time of (r) *Ieremie*, chiefly we have not (as a man from a whorish wife) given a bill of divorceement, to those sensuall sinnes and beliuine lusts, which have made a separation and (s) sequestration betwixt the Lord and us; and occasioned his hand to bee upon us, &c. Yet wee have had many a *Moses*, an *Aron* and a *Phineas* to stand in the gappe, betwixt Gods judgements and

*J. Polonus insa-
nabile enforse-
mimus*

Jam.3. v.6.7.

*Zach. 1. v.12
13.14.*

Isa.1. 11.

Isa. vers. 13.

Isa. 2.16.

k 2.Sam.13.16

l 1.King.18.44

m De crenitis

*Ethniconis sa-
crificijs, immo-
lacionibusq; ho-
mino virginis &*

puerorum Martis

Saturni, Iovis &c.

so, vide apud

*Plutarchum, li-
bellum de super-
stitione, Herodis*

*summum Melpe-
moris, Strabone*

libr. 11. Ovidii

in 2. Fass. Diany

Haly am. libr. 1.

& Eneb. libr. 4.

propr. Evang

Galibusque faci.

*ficti us sunt Iulianus Apollon. Heliodorus, & tecantur Hedrenus Godfridus, & Celsus Lampidius
a De quibus Beno, Magius & Aucto in suis libris, & Purchasius notet, in sua peregrinatione
Lilius Giraldus in historia deorum Syntagmae 17. o Ezy. 58.3.4. p vers. 6.7. q Luk. 19.
8. r Ierem. 34.10. though after they revolted, vni. 16. f Ezy. 59.2. Ierem. 5.25.*

our sinnes: Such *Phænices* our lands have afforded. Thus have we sympathized with Israell in these particulars in her blessings received, her sinnes renued, and her gratitude neglected.

C H A P. XI.

Many mercies recited Temporall and Spirituall, in which we fare exceede the Jewes by many degrees.

But to hoyse up my sailes a little higher, and to looke our faces in the glasse, or theirs in ours, both in Gods glasse, the Sacred Scriptures, glossed and commented by experience, and to parallell the Brittanicall and the Iewish Church and Politie, in many specialties; the Lord hath come neerer unto us, then ever to them, and hath beene as a kinde father, both more libell in his portion of blessings, and more indulgent in sparing & pitying our sinnes and delinquencies: and first for the largenesse of his mercies, wee receive as *Isaac* from (t) *Abraham*, as *Joseph* from (u) *Jacob*, as *Benjamin* from (w) *Joseph*, a double, yea a trible portion as it were; wee seeme *Jacob* like, even to caste away the (x) blessing and the (y) birth-right too from them, and that in these specialties both of temporall and spirituall blessings, in mercies of adornation and preservation, as they come to hand, with pretermission of innumerable moe.

To begin with the best first, To them God gave the law, in the hand of (z) a mediator, to us he gave the Gospell by the mediation of (a) Angels; now in how many degrees the Sun exceeds the Moone, our *Mefias* exceeds their *Moses*: our *Iesus*, their *Iosuah*: our High Priest, their * *Aron*: the bloody one, and onely propitiatorie sacrifice of his bodie; the Annuall sacrifices of their high Priests, the Typicall sacrifices of their beastes and Bullockes: our Heaven, their Canaan, so farre our Gospell which is a quickening spirit exceeds their law, which without Christ is but a killing Letter. To them indeede faith the Apostle were the holy Oracles committed, they had the Law and the Testament, *Moses*, and the Prophets, but wee have the Gospell more plainlye, more perspicuously then ever they had. I denie not indeede, but in their Law there was the Gospell included (besides personall Types) in their Ceremoniall law, Christ was shaddowed, (b) prefigured, and in their seve-

^t Gen.25. v. 5. 6
^u Gen. 48. 22.
^w Gen. 43. 3. 4
^x Gen. 25. 31. 33
^y Gen. 27. 30.

^z Gal. 3. 19.
^a Luke 2. 9. 13.
^{14.}
^{*} Heb. 7. Heb. 8.
Heb. 9. per sonum
sc. Hebr. 10. 10.
11. 12. 13. &c.

^b See the little
Booke, called
Moses unvailed.

severall oblations of all sorts typified, and represented, as hee
was promised to (c) Adam, the promise renued to (d) Abram
and the (e) Patriarkes, and propheticd of by all the Pro-
phets, from Moses to (f) Malachy, so in their severall ages and
generations he was expected to be exhibited by all that looked
for the consolation of Israell, longed for, desired, that hee
would breake the heavens and come (g) downe, as they strongly
beleaved that he should come. Hence according to Theolo-
gic, the Patriarkes and Prophets before, and under the Law,
in the Old Testament, were saved by beleeving that Jacobs
(i) Shiloh, the promised Messias should come, as we now in the
times of grace are saved by beleeving that hee is come: there
being but one (k) Christ, but one faith, (as but one Sunne to
the world) both to Iew and Gentile, one * meanes of life and
grace, to all that are justified, sanctified and saved. Hence
Christ is sayd to be that Agnus occisus in Gods decree and infal-
lible promise, that Lambe of (l) God, slaine from the begin-
ning of the world, to take away the sinnes of the whole
(l) world, of the elect (as (m) Scriptures and (n) fathers limite
that universall.) Hence also is the Theologicall axiome, that
Christ who is the verie end of the Law to which it points, as
once John the Baptiste, as the hand in the Dyall pointes to the
Sunne, and to which, as a sharpe Schoole-master it (o) drives
and directts, that this Christ is typified in the Old (p) Testa-
ment, and revealed in the New. Hence it is also, that Abram
(and so consequently all the beleeving Patriarkes, the sonnes
of Abraham by faith) is said to have scene the day of Christ,
and to have rejoiced. But how was Christ scene? darkely, ob-
scurely, as under a vaile, as the prisoner sees the Sunne through
a little chincke or grate, as the Spouse in the Canticles had a
glimpse of her beloved through the hole of the (q) doore; So
was Christ scene of them: but wee now see him plainly, per-
spicuously, as walking amidst the Golden (r) Candlestickes, as

c Genes. 3.15.
d Gen.12. 3.
e Gen.28.14.
f Deut.18.15.

g Esa. 44.1.

i Gen.49.10
k Ephe. 4.5.
* Act.4.12.
Act.10.43.
Act.13. 39.
Rom.10.4.
Gal.3.32.
1 John 1. 18.
m Rom.11.13.
n 15.
o Cor. 5. 19. q
John 1. 2. r. 2.
p Diffiniss.
Augustinus in-
ter mundus et
Eorum. 1. & dam-
natorum. Tract.
87. in Iohannem.
sic per mundum
intelligitur foli-
modo mundus
credenium, per
Rupes in Io-
hannem. lib.3. 3.
3. Et Commes. in
2. Corinu. 5. &
mundus regene-
rationum: pro
quibus Christus
mortuus, per

Augustinus serm. 20. serm. 44. serm. 109. de verbis Apostoli per Haimonem in Rom. 5. per Prosperum
libr. 1. R. p. pro Augustin. obqui. De quo vide plura apud Augustinum de corrupt. & gratia cap. 12.
Tract. in Iohan. 2. 77. Kymidenium de R. deponitio, & Perkinsius de Predestinatione. o Galiz
24. p. Christus in Petri Testamento velatu, in Novo revelatus. librius in Chrys. script. q Lant.
9.4. r. Revel. 1. v.1.

we see the Sunne in his solstitium, or at noone-day in the plaine and powerfull preaching of the Gospell, wee see him not duly and deadly as the Papist in a stome, or a piece of brasie, pittured in a Crosse or Crucifixe, Idolatrously worshipped: but as *Paul* tells the Corinthians, even crucified as it were amongst us in the plaine evidence of the spirit. Therefore saith the same Apostle, *The Gracie of God hath (f) appeared*; this Gospell of grace hath appeared, the phrare is observable, even as the Sun that peepes and breakes from under, and appeares from the obsuring cloude, yea the day Starre from an high hath visited no faith (t) Zachary, yea light is come into the (u) world, lathe hee; that is himselfe the (w) life, and the light, even to inlighthen those, that like Zebulon and (x) Nepthalie, sate in darkeneesse, and, he shadown of death. Here is our priviledge above the lew.

Secondly, Besidies as a Corolarie to this point, God at sundry times, and in diverse maners spake in time (y) past unto these Iewish Fathers by (z) the Prophets, yea and by (a) Angels too, by Oracles, by dreames and (b) visions, by Vrms and (c) I hummim: but in these last dayes, he hath spoken to us by his (d) Son, whom hee hath appointed (e) Heire of all things, by whom also he made the worlds.

Thirdly, Moreover to them he stirred up temporarie & typicall Saviours and Judges, who delivered them out of the hands of those that spoyled them, *Judg. 3. ver. 16.* (e) *Moses*, and (f) *Joshuah*, and (g) *Iudeah*, and (h) *Othniell*, (i) *Ehud*, (k) *Deborah*, (l) *Bauchi*, (m) *Gideon*, (n) *Iephahab*, (o) *Sampson*, were raysed up upon their (p) cries in their greatest exidents, to deliver them from the Egyptians, the Mesopotamians, the Ammonites, the Moabites, the Amalekites, the Philistines, and uncircumcised Cananites: but to us, (as to the rest of the believing Gentiles) he hath raised (q) up, a spirituall Saviour, to deliver us out of the hands of our spirituall (r) enemies, more deadly, more dangerous, as the soule is more noble and excellent then the bodie.

Fourthly, Againe they were helde as children in their Norange, under the rod and ferula, the burthen and the bondage of (s) ceremonies in their Iewish Pedigorie, as touch not, taste (t) not, handle not, &c. This creature is cleane, this is (u) uncleane,

(f) *Exod. 21. 12.*

(x) *Luke 1. 78.*

(u) *John 3. 19.*

(w) *Iohn. 1. 74. 5.*

(x) *Luke 1. 79.*

(y) *Hebr. 1. 7. 1.*

(z) *Iere. 35. 7. 15.*

(a) *Gen. 18. 1. 2.*

(b) *Genes. 19. 1. 2.*

(c) *Judg. 13. v. 3.*

(d) *Numb. 22. 7.*

(e) *Exod. 28. v. 30.*

(f) *Hebr. 1. 2. 1.*

(g) *ver. 2.*

(h) *Exod. 3. 5. 6. 4.*

(i) *ver. 13.*

(j) *Exod. 24. 9.*

(k) *Judg. 1. 2.*

(l) *Judg. 3. 9.*

(m) *ver. 15.*

(n) *Judg. 4. 4.*

(o) *Judg. 4. 10.*

(p) *Judg. 6. 12.*

(q) *Judg. 11. 5.*

(r) *Judg. 16. 31.*

(s) *Indg. 3.*

(t) *chap. 19. 3. 10.*

(u) *Luke 1. 69.*

(v) *ver. 71. 84.*

(w) *Gal. 4. 14. 15. 16.*

(x) *Coloss. 2. 20.*

(y) *ver. 21.*

(z) *2 Corin. 1. 1.*

(aa) *partem.*

cleane: but wee now as children that are come to riper yeares, to full and perfect age, as no longer under Tutors and (w) Governors, are now intranchized and set at libertie by faith in Christ, and freed from the yoake and pressure of Mosaicall (x) Ceremonies, which neyther they, nor wee were able to beare, unlesse with our Papists and late Threskites. we will resolutely put our neckes under the yoake againe of thise beggarly (y) Rudiments in an unsupportable bondage.

w Gal. 4.3.4.5.
6.

x Gal 9. 7.

y Gal 4.9.

Fistly, The Lord exacted and required of them, more cost and paines in his service and worship, then he doth of us. For costs, wee know their worship was exceedingly costly in their daily (z) sacrifices, their Holocausts, their whole burnt offrings, their free-will offerings (as once the (a) Heathens in their Hecatombs, their Hostia, their Lupercalis, Armilistrals, Orgyes, Ferreations, Vinilians, Quirinalis, Bacchanals, Saturnials, Vertumnaliens, Hyacinthians, Novendinalians, Laurentiall, Solitaurihalls, and other feastes and festivals in honour of their imaginary Deities, which it seemes they had in an apish and superstitious emulation & (b) imitation from the Iewes.) Gods Altars were loaden with Oxen, Bulls, Sheepe, Goates, Rams, & Bullockes in great abundance, in their solemne and daily oblations as sometimes in one peace offring, (as at the dedication of Salomons (c) Temple) were offered twenty thousand Oxen, and a hundred and twentie thousand Sheepe; another time (as in Ezekials (d) Passeover,) were offered threescore and ten Bullockes, a hundred Rammes, and two hundred Lambes: besides sixe hundred Oxen, and three thousand Sheepe consecrated: as in the verse after my Text in the Inauguration of Salomon, and the preparation for the Temple, there was offered in burnt offrings in one day, a thousand Bullockes, a thousand Lambes, and a thousand (e) Rammes: In so much that, but that Gods extraordinarie blessing increast (as the Corne and Oyle and Wine,) so the Cattle of that little countrie of Iudea, & Palestina, which now being under the Turkish Ottoman, by a secret curse, is as barren as other (f) countries, a man would as much wonder, from whence they had a continued fresh frye and supply of Cattle for sacrifices, besides other offices as hee would wonder of their fresh seminarie and supply of men, so

z Of all these offerings, & sacrifices, Lewis.
chap. 1 2.3.4.5.6
7. vide Theseus
Sacrifices
a vide Adonisium
de cultu & oratione
deorum, &
cilog. 1. pag. 55.

b See Moxonius
of the truth of
Religion.

c 1. King. 8.64

d 1 Chron 29.
2.3.3

e 1. Chro. 29.23

f I have heard
travellers ho-
nest and judi-
cious so relate
it.

g In one battle of *Abrakhk.* of *Iudah* against *Ieroboom* king of *Israell*, there was in *Abiabs* Armie 400000. chose men, on the other partie 8. hundred thousand, whereof were slaine five hundred thousand, 2. Ch. 2. 12. v. 3. 17 Yea one Tribe sometimes affordeth 40 thousand valiant men, as *Ashur*, 1. Chron. 36. *Nebhata* 1000. Captains 37. thousand warriours, v. 34. h We reade not of any such army, as 12. hundred thousand, as this in *Iudah* & *Israell* either in *Israell*, *Livie*, *Thessalida*, &c or amongst the numerous Turkes since.

i 1. Sam. 1. 1. 2. k *Ovid* 1. *Aeta*. l See *M* for unvailed in 8.

m At the feasts of *Pasleover* of *Penthecoft* of *Tabernacles* of *Dedication*.

n *Luk.* 2. 41. 42

many being cut off at sundrie times, by civil and forreine (g) waare, as we reade of in the greatest Armies of *Cesar*, *Pompey*, *Alexander*, *Scipio*, or the greatest Martialists amongst the (h) Heathens, and sure for my part I perswade my selfe, shoule wee in England or Ireland be in joyned to offer up, Monethly, Weekly, or daily, but the tenth Sheepe, Beeve or Goate, which they offered, (which sure would amount to more, then to the Levites grudged tyth throughout the land;) Gods altars would stand unturnt of the fire of the A'tar, and the Lampes of the Sanctuarie would die out, the one for want of fuell, the other of Oyle: for he that is how a *Naball*, a coveteous *Cremes*, full handed for Gold, but empie hearted for Grace, that hath not now a shilling to spare to the mantayning of a stipendary preacher, for the letting of a preaching Ministerie to Gods glorie, the conversion, and consolacion of his owne soule, the present and future good of hirselfe and others, him, and his leede after him, without churkly grudging, swinnyh gruntling, muttering, murmuring (as once *Israell* against *Moses* and *Aaron*) or if ought be wrong from him, t is as the wringing of the bloud out of the nose, the wresting of *Hercules* Club out of his fist, or the paring of his nayles to the very quicke, at least going against the haire and the heart, as when a man eates the meate, which his stomacke loathes; I say he that is as willing to part with his right hand, or to plucke out as *Nasch* once perswaded the *Gileadites*, his right (i) eye, as part with his pence for preaching, in that bad exchange, as he imagines, when the same man will spend and mispend pence & pounds, as oyle and fuel to his lusts, in carding, dyeing, drinking, drabbing, till hee be devoured by these lusts, as *Atheon* was of his owne (k) doggs: Is it probable (possible) that ever he would make God beholdden to him for a Bullocke or a Sheepe at once, should hee in joyne him such a sacrifice as did the *Jewes*?

So for paines, as well as costs, we know that after the building of *Salomons* Temple (which was typicall in a greater mysterie) the *Jewes* were in joyned four times a yeare, at the 4. solemne feastes (m) to make their personall appearance there before the Lord, old and young men, women and children that were fit for travell (as we know even the childe (n) *Iesus* went with his

his foster father *Joseph* and the Virgin his mother, to worship at (o) Jerusaleim, yea how ever farre distant in place, they must appear even from Dan to Beershebah, leaving for the time all their mortall affaires, to hazard of invasion of forraigne enemies, or of domestike casualties, as carnall good husbandrie would conceit. What inconveniences in the eye of flesh & bloud did this subject them unto, in respect of their outward estate, besides the paines and perils, the trouble and toyle and tediousnesse of the journey?

o *Psal. 84. 6, 7.*

Now there is no such taske, no such burthen imposed on our shoulders, for how ever wee are not strict, (according to the good policie in first dividing and distinguisling people into severall Churches, Parishes and Congregations) to tye a man perpetually to his owne Church, as to his owne wife, or wife to her owne husband, her owne house, as a tradesman to his owne shop, or a bird that constantly keepes her owne Nest, or as a beggar that still keepes his owne stand, (his owne circuite, as the Milne horse,) not so jayling or imprisoning men to an ignorant and profane Ministerie, (as some Land-lords strictly tye their Tennants to grinde at their owne Milnes how ever abused in their grinding or moulder, by the ignorance or knavery of the Milner) though I say, I see neyther reason nor religion tying any man so constantly to the Ministerie of his own Parish Priest, to sucke at drie dugges, to drinke at drie brookes, to seeke foode or fruite at a baren tree, but that if *Jacob* and the house of *Jacob*, any true Israelite, want foode in his owne Canaan, hee may seeke for cerne in (p) Egypt elsewhere, as the beggar that hath no bread at home seekes abroad else, people should be in worse case for their soules, & stricter laced, then for their bodies, since in free libertie, if they wholy want, or have but the outcast and refuse of any commoditie in anie Mart or Market, they may seeke further for better, or what drugge or physicall receipte one Apothecary shop yeeldes not, may be sought in another; and from an Empericke & Quacksalver they may commit their health & life to a learned Physician, yea else Gods people, should be in worse case for their soules, then Israell once for their Iron tooles, who when there was no smith in (q) Israell; yet went to the Philistines to make

p *Gen. 42. 2.*

q See the Sermon extant on that Text,
There was no smith in Israell
1. Sam. 13. 19.

or